

*The*  
**CHRISTIAN  
CENTURY**  
*A Journal of Religion*

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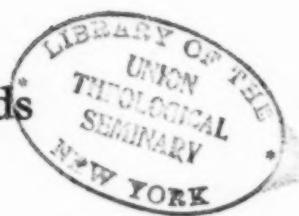
Is Our Civilization  
Christian?

By Charles A. Ellwood

A Messianic Portrait  
of Jesus

*A Lenten Appreciation*

By James Austin Richards



Ten Cents a Copy

Feb. 17, 1921

Four Dollars a Year

## Monday

Theme for the Day—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.



**Scripture**—Man goeth forth unto his work, and to his labor until the evening.—*Psalm 104:22.*



Forenoon, and afternoon, and night;—Forenoon,  
And afternoon, and night; Forenoon, and—what?  
The empty song repeats itself. No more?  
Yea, that is life; make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").



**Prayer**—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

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# The CHRISTIAN CENTURY

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## EDITORIAL

### A Lenten Prayer—For Strength in Temptation

STRONG Son of God, who became our Saviour through the stern discipline of Thy manifold temptations, in Thy presence is our refuge and hope. We are ever calling upon Thee for aid, and Thou art ever offering Thyself to us in grace and strength and infinite understanding. Yet there is no moment when Thou art more near to us than when we feel the promptings and lure of evil. Thou wert tempted in all points like as we are. Thou knowest how frail are our wills, how easily baffled and ensnared are our judgments, and how inconstant are our loyalties. It is in Thy knowledge of our weakness that we find strength, and in Thy triumph over just such temptations as we face that we keep renewing our hope of victory for ourselves.

Go with us, Thou comrade of the spirit, into our lonely wilderness, that we may meet our adversary in Thy company. And walk with us amid the crowd in the city's streets, that we may have a defender against the wiles of evil and a strong tower from the foe. As Thou didst share our struggle against all base promptings of the flesh, may we share Thy courage, Thy vision, Thy soundness of soul, and Thy perfect faithfulness to the Highest. May our comradeship with Thee in our moral struggle rest upon the sure conviction of Thine utter and most real humanity. Show us that all the resources that were open to Thee are open to us, that God is near us as He was near to Thee; and that angels wait around us to minister to us if we but yield our wills into the Father's hand.

Give us, in our humble degree, O Master, some clear sense of a divine commission for our lives like that with which Thou wentest to Thy temptation. As thou didst carry in Thy heart the sin and hope of the world, may

we meet our temptation with the strengthening thought that the destiny of other lives is staked upon our loyalty and our obedience to the heavenly vision. May no base or sordid act of ours hurt or befoul any innocent life or add to the burdens and weakness of others who lean upon or look up to us. Watch with us, O Lord, over the imaginings of our minds lest we be surprised into some action that will not only overthrow our honor but bring shame and trouble upon those who trust us and whose love is the dearest treasure of our hearts. For Thy name's sake. Amen.

### Evangelism in the Lenten Season

NEARLY all of the great evangelical bodies now have an organization which directs their evangelistic activities. The secretaries of evangelism are urging the Lenten season as a proper time to stress the work of recruiting the church. Those few communions which still have the professional evangelist are hearing protests from the professionals against using the Lenten season. It seems to the silversmiths that trade all the year around may be interfered with. It is perfectly true that the doors of the church should always be open. But a thing that is a perennial interest may fail entirely for lack of concentrated attention. At this season, the wiser churches gather their children into classes, and instruct them in the way of salvation. All who are prepared for it in mind and purpose accept church membership. This is accomplished without the aid of a high-priced evangelist and without the excitement which has so often alienated the more thoughtful in the community and misdirected the purposes of the children themselves. If educational evangelism among the children were properly cared for by all the churches, there would be little clamor for the

professional evangelist. Roman Catholics are not getting up recurring excitement to hold their people. They educate loyalty into their young, and it lasts. Protestant loyalty can be built by the same process whenever evangelicals are wise enough to work by methods which have the approval of common sense and the centuries of Christian experience. Churches of modern spirit will want to teach religion in this spirit. They cannot use the old theological catechisms of the past. Just now there is particular need of a thoroughly pedagogical and informed manual to guide pastors in their evangelistic work with the children.

### Shall the Churches Sponsor Dances?

THE question is not as absurd as it may sound in some communities. Of course some communities have always sponsored dances. The guilds and societies of Roman Catholic, Lutheran and Episcopal churches, all of them old communions, have often given room to the dance. Unitarian churches have often used the dance as a device for socializing the young people. The evangelical attitude has been quite different. During the war the Y. M. C. A. conducted dances in France, the only women on the floor being those in the association uniform. No soldier might take a woman to her home after the dance. The "Y" now faces a demand that dances be permitted in the association buildings. Experiments are being conducted in some associations. The magazine, *Association Men*, condemns the dance on the ground that when it is select enough to be safe, it is no longer democratic. This judgment will bear pondering. A Christian Endeavor dance is not an unknown thing now. The Methodist denomination faces every year an insistent demand that its rule against prohibited amusements be amended. Perhaps it will be some day. Many of the evangelical bodies have no rule, but their protest is as well defined and vigorous as that of the Methodists. It is one thing to tolerate church members who dance. That lies in the field of liberty of conscience. But it is another thing for the church to sponsor the dance. So long as the popular dances are those encouraging the most intimate bodily contacts, and are the occasion of grave anxiety to wise parents everywhere, our Protestant churches will probably continue to refuse to house the dance in their parish houses.

### Why the Ministry Holds Men

IT is well to turn a proposition around once in awhile. We used to ask, Why do so few people go to church? Now we ask, Why do so many go to church? If anyone is inclined to inquire, Why does not every able-bodied man leave the ministry, the answer is another question, Why do thousands of young men still choose the service at the altar? The ministry is one of those professions which furnishes opportunity of community leadership.

Some ministers are not community figures because they are not big enough, but the man of honest scholarship and earnest life is sure to be heard. The newspaper considers his remarks upon a public question "news." The clubs and lodges open their doors to him. In time of emergency the community turns to the minister if the issue is a moral one. The ministry is one of those professions which has room in it for an intellectual life. There is little room for books in the life of the average business man. The successful physician can do little more than keep up with professional journals. But the minister is allowed to make a place for the companionship of great books and world-moving journals. The ministry also means friendships, the tenderest that any man forms. Through the years this wealth accumulates until the aged man of God goes down to his grave wept by thousands. He stands beside the souls of men at the greatest moments of their lives,—in sickness, at marriage, at the time of the dedication of little children and at the time when the soul finds the Saviour. People never forget the man who has given them new treasures of faith, of idealism, and of character. In so far as an age appreciates rewards like these, there are young men volunteering for the ministry. In this time of lucre, speed-mania, and materialism, the spiritual goods of life may be held somewhat cheaper by some. But in the long run the gospel ministry will not lose its appeal, unless indeed the church loses its religion.

### Running the Liquor Blockade

THE first action of the irreconcilable minority following the coming of federal prohibition was a wave of interest in home brewing. This interest has to a considerable extent passed. Brewing is an art that requires months of careful study under laboratory conditions, and the home brews are either too vile to drink or they promote the undertakers' business to such an extent that home brewers become discouraged. Just now the interest lies in smuggling through from Canada. Bootleggers get from twelve to twenty dollars a quart for Canadian whiskey. With these large profits they figure they can afford to try to bribe officials. It is evident that they succeed sometimes. The liquor is transported around the country under many interesting disguises. One very enterprising bootlegger has in the past been a peddler of nitro-glycerine, and thinking that bootlegging was somewhat less hazardous as an occupation he took his nitro-glycerine truck and drove through the country with whiskey, safe from molestation for a season, since the ordinary official or private citizen is not apt to tarry long around nitro-glycerine. But, after all, it is evident that prohibition is pretty fairly effective. Whiskey at twenty dollars a quart, and an uncertain supply at that, is not a beverage to tempt the ordinary working man or the factory boy. One has to be a confirmed alcoholic to see twenty dollars worth of satisfaction in a quart of whiskey. Meanwhile the government, with that impartial efficiency which has made federal justice more respected than any other, is closing

down the lid tighter every day. Running the blockade with liquor is an increasingly hazardous sport, hardly on a par with bass fishing. Besides, styles in recreation change from time to time. It will be only a few years until whiskey will be just one of the drugs down at the drug store, of interest only to physicians who are having medicines compounded, though our physicians tell us that they can get along very well without it.

### Shall We Wait For the Next Strike?

THE history of the steel industry in America is the story of a series of conflicts, sometimes armed conflicts, as at Homestead in 1892 and sometimes unarmed conflicts, as in 1919. The steel industry is a basic industry, and in the periods when these struggles are being carried on thousands of men in various other industries must await the settlement of the dispute in the steel industry. The report of the Interchurch Commission has been challenged, but the main contentions stand. The steel industry does have a twelve hour day for part of its men, and a seven day week. It does have an arbitrary management which admits of no collective bargaining, either in the form of recognizing the unions or in the form of a democratic shop organization such as prevails in the shops of McCormick Harvester Works in Chicago. In view of this the industry goes on under strain while everybody talks about the next strike, knowing full well that the steel industry as now conducted invites periodic labor disturbances which rock the economic boat for the entire country. The Interchurch Commission proposes that the federal government shall set up an organization similar to that which has handled the troubles in the coal mining districts. This commission, recognizing that a twelve hour day and a seven day week are incompatible with good citizenship or competent parenthood, would seek to arrange conferences between employers and employees which might lead to the abolition of the conditions in the steel industry which have occasioned an industrial war in a fundamental industry running through a whole generation. The Interchurch Commission also urged the abolition of the company's detective system by which continual espionage is on the lookout for the expression of any opinion adverse to the management. Only by establishing justice in the steel industry by government action may we escape the fear of the "next strike" that now haunts the nation.

### The Employers and the Y. W. C. A.

SINCE the Y. W. C. A. at its Cleveland meeting a year ago adopted the social ideals which are now commonplace in church circles, and which are also professed by the Y. M. C. A., the organization has been meeting embarrassment all over the country in its canvas for funds. In Los Angeles earlier in the year, certain business men opposed the organization when it sought public support. In this issue of *The Christian*

Century, Professor Taylor refers to the campaign for funds put on in Pittsburgh which resulted in the raising of only \$90,000 for the welfare work of the Y. W. C. A. instead of the \$200,000 which was asked for. In making examination of the causes of this failure, it was found, he says, that the Employers' Association of Pittsburgh, had sent out a letter to Pittsburgh employers. The social position of the Y. W. C. A. was recited, and then followed the following judgment: "The Y. W. C. A. has done and is doing a good work along some lines, and it is greatly to be regretted that they should have taken this excursion into a field about which they know practically nothing, and thus lend encouragement to what every man conversant with industrial problems knows to be destructive of the very basis of America's progress and civilization." As soon as the church begins proclaiming in any effective way its social ideals, it will meet similar discrimination. It has so far escaped persecution in much the same way that a young man did who went into the army. On enlisting, he expressed the fear that he would face ridicule on account of his religion. After three years in the army he was asked how he had gotten along. "Fine," he replied, "they never found it out on me." The churches have the shameful record of a set of ideals hidden away in documents. The Y. W. C. A. should not be left to bear this burden alone. Every instinct of chivalry and fairness demands that in every city where there is discrimination against them, the church should make their budget safe by unusual activity among the friends of justice and righteousness in industrial life.

### Books in the Scheme of Redemption

MINISTERS of today who have been piloting the good old ship mother church through the stormy waters of the reconstruction period find that a good many of their passengers have taken to the sea in open boats of modern manufacture, and they are now carried about with every wind of doctrine. If the average layman was as well read in religion as he is in politics, history and economics, he would be more certain in his beliefs. The society woman who joins a sun cult or runs away with some other kind of oriental religion which at its heart despises women, is another example of what happens to religious illiterates. The only remedy for the uncertainty and vacillation of faith of the religious people of the day is a wider circulation of religious books. A pastor in New Jersey, realizing this, has established a self-service religious library at his church. On a book-table are twenty or more volumes. The borrower promises to write his name on the fly-page of the book, and return it to the church at an early date. As the names increase on the fly-leaf of the book, religious conversation becomes possible in that church. People who have read the same great book have a theme that makes religious fellowship more intelligent and genuine. The fifty dollars put into the book shelf by that church will bring returns for many years. It is quite as well justi-

fied as the hundreds of dollars that go into Sunday School papers for the juveniles of the church. The big objective of the minister, however, is to get good books into the homes. Let him observe March 13 as religious book Sunday. All over America one can find the works of Pastor Russell which have been hawked at back doors. These proved disappointing to the purchasers, and since then many have not bought religious books. Into the homes should go the most interesting and the most thoughtful of contemporaneous religious literature. While so much of this is directed at the layman's head, the tables may well be turned. If the layman suspects his minister of living in musty tomes, he can improve the preaching by presenting the minister with some up-to-date volumes. More than one man has had a theological rebirth through the reading of a single modern volume on religion.

## The Bread Problem

**I**F we are to believe the cries that proceed now from all quarters, the problem of this world is hunger—actual, physical, death-bent hunger! There are some complications to the problem—but at root it is a simple demand for bread. We stand aghast at the figures which announce the state of wretchedness in China where ten thousand daily die of starvation. We read with horror of living conditions in Russia where even those long inured to such poverty as we Americans could not possibly understand, much less endure, cry out that they can go no further. We are appalled at cablegrams from the war-devastated countries of Europe where fully thirty million little children are barely kept alive through the generosity of strangers in foreign lands. And always a large block of India is in a state of slow starvation: the only reason we do not observe her plight, at this moment, is because these European dead, closer to us by common ties, and miles, and racial stock, emit a phosphorescent glow that obscures India's suffering. How to find bread to eat—this is the problem.

Little good can come of spending our time in an attempted analysis of this condition to determine its exact causes. Some of them are patent. It is beyond thought that the greater nations of the world could spend four years firing off high explosives, all of which contained the potentiality of food, and could take out of the normal walks of life millions of men habitually productive of such supplies, without inviting the disaster now so pitifully paraded before the eyes of all the world. This cause is obvious enough.

Neither need any mystery be made of the fact that organized greed has capitalized this emergency of war for all that the traffic would bear. Not one government on earth has had the facilities to deal with this menace, so strongly entrenched was it, and so skillfully operated. Our own nation, very much better situated to handle the problem than any of the others, has regis-

tered the most spectacular failure of them all. So rampant and inclusive has greed become, and so triumphant, that those who have been going through the motions of checking it feel ridiculous and ineffective when they lay hands upon any single individual and say, "You are guilty."

There have been other causes; but these two will suffice to explain the world's present predicament. The world is hungry! The problem of the moment is bread! This is an economic consideration. Everybody is thinking, talking, writing economics! We must produce more food; plough more deeply; sow more grain; develop a larger arable acreage through fertilization, irrigation, and other reclamation activities; increase the merchant marine, build more gondola-cars; and entice young men into the open country. Food! Bread! That is our need!

In this penitential period of 1921, we turn naturally to the story of our Lord's temptation which provides a reason and a setting for this Lenten season. And we find, to our surprise, that the ancient narrative is vital, vascular, directly apropos of our present anxiety. The temptation followed the baptism immediately. Rising from the water, bearing in his soul heaven's confirmation of his messiahship, Jesus went into the wilderness. Apparently he felt that he was not ready to face the crowd whom John had astonished with the announcement that the Messiah was among them, or any crowd, until he had struggled further through the problems vexing the world he had come to save. The first question thrust into the active consciousness of the young Galilean, after his voluntary exile into the wilderness, was essentially this: "What do men live by?" At the moment, he was able to answer the question promptly, decisively. So far as he was concerned, the greatest thing in the world was *bread!* Because he happened to be hungry, the world's problem seemed to be a clear case of economics! The cry of his people and the call of his own appetite united to tempt him to command the very stones at his feet to be transformed into bread! We need not debate whether this narrative is wholly, or in part, allegorical. Of course, we are fully conscious of *our* power to turn stones into bread—at least so long as the saltpeter beds of Chili continue to provide our wheat fields with the nourishment that makes them productive. If we are minded to let the Master have the power to do the same, by processes unknown to any but himself, there is no reason why he should be deterred from it by our lack of faith. If any one sees it simply as an allegory, the lesson still stands inviolate. Those who cannot help viewing it this way rightly resent the charge that they fail to catch the point of the story.

The point at issue was this: Is humanity's problem a question in economics? Jesus thought it through, and decided in the negative. Man does not live by bread alone. Man lives through his discovery and acceptance of the will of God.

From that scene in the Jeshimon Wilderness, Anno Domini, 30, let us return and take another glance at what we have before us in the early spring of 1921. Exactly

how did our world get itself into its present miseries? We say that is an economic question. But is it? Well—say that the immediate cause of it was the war. Well—how did the world get itself head-over-ears in war? By walking in the ways of righteousness and brotherhood? By efforts at spiritual culture? By reliance upon his guidance who continually endeavors to attract our attention to the truth about human relationships? No; we got into war—the whole brood of nations—excusing nobody, laying the blame at every door impartially—through indifference to the cultivation of those principles which Jesus said would make for permanent peace!

Even now—with so ghastly and complete a demonstration of the fact that war solves no problems whatsoever; that war not only wastes while it is waged, but leaves a slimy trail behind it through uncounted years—there are plenty of us advocating more costly armies, more big gunboats, more deadly poison gas! In all the welter and wreckage—face to face with the problem of the world's starvation—still—still—“*armi virumque cano!*”

Fully satisfied that organized greed and diabolical selfishness has not only foisted war upon the world, time after time, but has stood by to loot the pockets of its victims while they went forth hypnotized to death by appeals to their patriotism, still do we sit, complacently, declaring that the world's chief difficulty is “a problem in economics.” Economics?—Nonsense! The world's problem, today, is a spiritual problem! Humanity's soul must be saved!

What may we do about it? There is much that we can do. We can turn the searchlight in upon ourselves to see how far we, as individuals, are menaced by this temptation to believe that our own problems are questions in economics! Do I live by bread alone? What inspired me to my choice of a life work—bread alone? What holds me to my daily task—bread alone? For what reason have I gathered friends about me—that they may use me, or I them? Have I cultivated them for bread alone? What is the main ideal and motive of my life—bread alone? Is success, to my thinking, the sort of thing that has cornered some market; stacked up corn in warehouses against years of idleness; nailed down natural resources to make them inaccessible to other hands as fully entitled to them as myself?

We do well who, through these Lenten days, assay the ore of our own characters, and assist other people to test the quality of their motives, to see if, perchance, we who have talked so volubly and knowingly of humanity's great needs—the causes of its distress—the reasons of its hunger—may not be housing and arming the forces which make these problems more and more acute and perplexing.

The Master found the complex problem of the world a simple spiritual problem at its root. Taking counsel of the God in his own heart, he found that man does not live by bread alone, but by the discernment and acceptance of his will who “standeth behind our lattice, keeping watch over his own.”

## A Field for the Singing Evangelist

MOST of us have a clear memory of the singing evangelist over whom the churches were once enthusiastic. He was an ardent individual, who shook his baton expectantly while imploring us to brighten our particular corner, or to assert musically that the old-fashioned religion was as good as we cared to live up to. We remember his solos, too. There was “My Mother's Photograph,” and “Father's Old Arm-chair.” There were earnest inquiries as to whether we wanted to “go there,” and emphatic assurances that the singer not only wanted to but that he meant to and expected to. There were some solos in particular which were considered wonderful as crowd-attractions, particularly those modern and fetching ones which likened life to a railroad. In one the admonition was:

“Keep your hand upon the throttle,  
And your eye upon the rail.”

Another ended in a splendid burst:

“Jesus is your Conductor  
Leading through Beulah Land;  
Soon he will guide you safely  
Into the Deep-oh Grand!”

Usually the singing evangelist was a fine fellow, and in love with his work. Often he liked better music than he sang. He had merely fallen a victim to the popular idea that people would come together in the church to sing only when they were given something perfectly new and in many instances utterly foolish.

Is the singing evangelist needed today? Yes, as never before. That is to say, his supreme gift is needed, the gift which may perhaps be said to have justified his work in the past in spite of its many crudities—the gift for inducing all the people to sing.

In our studies of community life and especially of the community church, nothing is demonstrated more plainly than that one of the surest means of unifying the different elements in any country or village neighborhood is song practice. When people begin to forget their self-consciousness through joining their voices in song, the sense of social aloofness begins to disappear.

The church will miss much if it does not take advantage of this opportunity. It has a place of meeting which is suited to a community musical program and it already uses, in its regular services, the music which is most universally known. What is needed is the leader who can get the people to sing themselves into forgetfulness of themselves and at the same time can awaken in them a real spirit of worship.

Do the people really care for the good old music? Do they not? For example, the other night a director who has studied the subject of community singing widely, both in this country and abroad, was leading a great audience in a village church, apparently with every person singing

and the selections were: "Adeste Fideles," "St. Christopher," and the "Italian Hymn." Certainly no congregation ever sang "The Old Fashioned Religion" with more fervor. The special music was from "Elijah" and was sung by a women's choir; and the people really seemed to like it better than "The Mountain Railroad." (The railroad, by the way, is out of date, and the evangelistic singer, if he were keeping up with the times, would be obliged to change the illustration to a flivver or a plane, whereas the juniper tree—there will always be a juniper tree!—which is one but not the only reason why "Elijah" is preferable.) Community singing does not depend upon novelty but upon quality, and if there shall arise an evangelistic singer who will add a recognition of this fact to his genius for inducing participation he may make the church of our day immeasurably his debtor.

## The Musical Education

### A Parable of Safed the Sage

ONCE upon a time there was a man who had a daughter. And he loved Musick. And as the damsel grew, she sang; and the singing gladdened his heart and the heart of her mother. And they bought her a Piano and hired a Teacher, who came to the house and gave her lessons at Fifty Cents an Hour. And the lesson was worth every cent of it. For the damsel soon could play Scales and Exercises, and between times would pick out Tunes with one finger, to the great joy of her father.

And when the time came that she could take the Hymn Book and sit down on Sunday afternoon, and play The Sweet Bye and Bye without very many Mistakes, her father wiped his eyes and thanked God for his daughter and for her Musickal Attainments. And there were evenings when the young folk gathered, and she seated herself at the Piano and played the Suwanee River and Seeing Nellie Home, and they all sang and were glad.

Now there came an evil day when one spake unto the father, saying, Thy daughter hath Musickal Ability. Now therefore, send her away that she may study Musick.

So they sent her away to a Conservatory; and they shut down the cover of the Piano. And on Sunday afternoon her father said, It is lonely, but when she returneth she will play to Beat the Band.

And it came to pass that at the end of certain days she returned with a Musickal Education. And I was among Those Present on the evening when they gave a Welcome Home Party. And the father said, Tonight we shall have Musick.

But on that night none of the other girls dared play, for they had not been away to a Conservatory. And the daughter would not play, for her Sheet Musick had not arrived. Neither would she sing, for she said that she was Out of Practice, having recently studied only Theory and Composition and Fugue and Counterpoint.

And I said unto her, It is not an Excess of Musical Culture that aileth thee, but the need of Chastisement. In the days when thou couldst barely play The Sweet Bye

and Bye so that it might be told from Yankee Doodle thy Musickal Talent was good for something. Thou wert a joy unto thy father and a comfort to thy mother; and thou couldst add happiness to the life of thy friends. But now thou knowest just enough to be Useless.

And I asked, Knowest thou any of the sweet old Ballads, as The Last Rose of Summer, or Coming Through the Rye?

And she said, Yea; but they are very Old and Simple.

And I said, Go thou to the piano, and play and sing. Thou hast given this party a Frost, and chilled the heart of all present. Go thou back and warm them up with something that they love.

And she did as I told her. And the heart of all present was warmed. And certain of the other girls played.

And as the hour waxed late, some of the young folk said, Let us sing some of Those Good Old Timers that we used to like. And she played for them.

So her Musickal Education did not quite spoil her after all. And when she hath a Musickal Education that is much better, she will know better the worth of my lesson to her.

## The Dreamer

HE knew the curse of poverty,  
But, lighted by his dream,  
He could not see the clouds of night  
That covered him. The gleam  
Of high ambition led him on  
Through cruel years of fate  
Until he entered, heaven-led,  
The pathway of the great.

He found, amid the sloughs of youth,  
A path of blessedness,  
And, as he walked the stony road  
Of eminent success,  
He kept his lofty dream of truth,  
Nor left her righteous way  
Until the crown of martyrdom  
Brought sunset to his day.

O tender ruler of our hearts,  
Bequeath to us the grace  
That shone from heaven's inmost shrine  
Upon thy saintly face.  
On selfishness and greed and pride  
We rear our mighty State:  
Inspire in us again the Dream  
That made thy leading great.

THOMAS CURTIS CLARK.

## For the Church Door

THIS is God's House.  
The Master's spirit broods about.  
Keep silence as ye enter here;  
Wait till his blessing ye have caught  
Then burst these doors with cheer!

WILLIAM WORTHINGTON.

# Is Our Civilization Christian?

By Charles A. Ellwood

**I**N the autumn of 1913 the writer spoke before a large church in one of our great cities pointing out the trend in recent years toward a recrudescence of pagan ideals and practices in our civilization. To his surprise he found, the next morning, not only that he was denounced in the city's newspapers as a "pessimist," but also that all, except two, of the Christian ministers of the city who had been interviewed on the subject disagreed with him and apparently thought that he was attacking the church. Within a twelvemonth, however, the Great War had broken out, and the atrocities of the German army in a score of Belgian cities had given startling evidence to the world of the existence of pagan elements in our civilization.

#### PATTERNS OF CIVILIZATION

Every civilization is a complex of innumerable "patterns," as anthropologists and sociologists call them, or of "ideals," as plain people say. These patterns go back in many cases to immemorial antiquity and are very seldom in complex civilizations entirely harmonious. The patterns or ideals of Western civilization, while derived from many sources, have come to us mainly from three ancient cultures—that of the Hebrews, that of the Greco-Romans, and that of the ancient Teutonic tribes. The Christian pattern or ideal was, of course, a development from Hebraic culture. On the other hand the patterns furnished us by the Greeks, the Romans, and the old Teutons were distinctly of a different stripe. The Greeks, with their childlike joy in life, their love of pleasure and amusement, their sensuous aestheticism, gave Western civilization a set of patterns distinctly antagonistic to the ideals of the great Hebrew thinkers. The Romans, with their frank acceptance of power as the only end of the State, with their brutal predatory militarism and with their subjugation and exploitation of weaker peoples, gave the modern world again another set of patterns distinctly at variance with the ideals of a social life based upon love, as demanded by Jesus. The ancient Teutonic tribesmen, with their joy in battle and in the exercise of ruthless might, furnished again another set of patterns opposed to the Christian ideal. We cannot deny these facts and we should not ignore them, because civilization is a product of tradition; and these facts are living, vital forces still in our world. Modern civilization has thus far been an inharmonious synthesis, or rather a continuous conflict, of the antagonistic ideals of social and moral life of the three ancient cultures from which our civilization is derived.

How shall we explain the existence of pagan ideals and practices in our civilization? Sociologically, only in one way. They are "survivals" of the ancient cultures from which we have derived our civilization. It is true that the best thinkers of Greece and Rome approached to Christian ideals, even though they did not quite reach them. But the continued influence of Greece and Rome

upon our civilization has not been altogether that of their "best thinkers." Rather it has been more the influence of the "mass impact" of their civilization upon ours. And from the standpoint of social evolution there can be but one judgment regarding the main features of Greco-Roman civilization, even though it had many excellent traits; and that is, that it was but a step removed from barbarism in its moral characteristics.

#### PAGANISM AND BARBARISM

All barbarous peoples possess as a dominant characteristic of their culture crude ideals of power and pleasure as the proper ends for action of both individuals and groups. Indeed, other ends of action scarcely occur to them; and, as these are the ends set before both individuals and groups, such peoples are possessed by illusions of advantage to themselves in the domination, spoliation, and exploitation of others. "Paganism" is therefore the moral and religious equivalent of "barbarism" as a cultural term. Sociologically, Christianity is an attempt to get rid of the patterns of conduct established in barbarism, and to replace these by universalized humanitarian standards. Evidently, however, it was the patterns of "paganism" which underlay, in the main, the culture of Greece and Rome. Evidently, also, these same patterns still persist in our civilization. This is not an accident. We must strip the halo from Greco-Roman civilization before we can have a Christian world!

Modern civilization is troubled by the recrudescence of pagan ideals only because it has not definitely accepted the Christian ideal of life. Power and pleasure still remain its chief ideals. Even when they are not held up as ends for individuals, they are held up as ends for groups. We must not, of course, blame the civilization of Greece and Rome, or the cruder culture of our ancient Teutonic forefathers, too much for this. While the world has never succeeded in ridding himself of the traditions of barbarism, the conditions of our own time are perhaps even more responsible for the recrudescence of paganism among us than the traditions of the past. Many conditions in the modern world have released and powerfully stimulated the original selfish and animal impulses of human nature.

#### CIVILIZATION AND ACHIEVEMENT

Man is not by nature a civilized being, to say nothing of a Christian. He attains civilization and Christian living only by slow and painful discipline, only by the careful building up of the habits, standards, and values of civilized Christian living. But when the old supports of these habits, standards, and values drop away, men may easily revert to the barbarous, and even to the savage, level. Now, external authority in both Church and State has been on the wane in Western civilization for the past three centuries. At the same time through new inventions and discoveries and the opening up of unexploited regions of the earth, wealth has increased to an extent beyond

the dreams of previous ages. Even though this increase of wealth did not occur in all classes, the increase has affected the standards of living and conduct in all. A greater number of individuals have found it possible to devote themselves to selfish ends, to the getting of money, of power, or of pleasure than ever before, and they have set patterns for the imitation of individuals in all classes.

Thus by the decay of external authority and the increase of wealth human nature suddenly emerged in the nineteenth century from its swaddling bands, as it were. The flood gates of human selfishness were opened wider than they had ever before been opened to the mass of men. A gospel of individual and national self-interest was preached everywhere. Material standards of life came to dominate among the masses. All these things made a swing back toward paganism inevitable.

In the later years of the nineteenth century literature began to take on a pagan cast, such as it had not had even in the Renaissance. In commerce, in business, in polite society, and in amusements pagan standards came more and more to the front, that is, the standards of power and pleasure. A large element in the privileged classes refused to recognize or to conform to any standard at all save their own pleasure and their own wishes. They belittled, by contemptuous indifference, if they did not ridicule outright, Christian standards in living and in conduct. Scandalous divorces and marriages became common to an extent that the world has not seen since the decadent days of Rome. The wealthy set examples of extravagance, luxury, and fast living which inevitably demoralized the rest of society.

#### STRAWS UPON THE SURFACE

But these were only straws upon the surface of society. The program of self-interest, material satisfaction, and brute force came to extend through and through the fabric of Western civilization. It was not simply the moral standards of individuals which were re-barbarized, but, as we now know, the life of whole nations. It was in the realm of politics and international relations, a realm which had never been greatly influenced by Christian standards, that the recrudescence of paganism was chiefly to express itself. It made the coming of the Great War inevitable.

Men may strive to ignore it as they may, the real causes of the Great War were in the pagan "mores," or standards, of our Western civilization. In concrete terms, the causes of the Great War were pagan mores in political life, in business life, and in social relations in general. Anti-Christian politics, anti-Christian business, and anti-Christian ideals of life, not pressure of population upon material resources, not geographical conditions, not biological necessities connected with race, were the real causes of the great conflict. These causes were everywhere in Western civilization, but they particularly came to a head in Germany. Germany, however, can be blamed for the Great War only to the extent that Germany led in repaganizing the world. The dominance in Germany of the militaristic tradition, the rise there of im-

perialistic commercialism, and the undermining of Christian ideals of life among the German people by these two causes, and also by the rise of a destructive criticism of religion and of ethics and of a materialistic science, fitted Germany to bring to a focus all of the anti-Christian forces in modern civilization. She thus became the "scourge of God" to show the nations the evil of their ways.

#### GERMANY NOT ALONE

For, of course, these pagan tendencies were not confined to Germany. At the very time the odious pagan political philosophy of Germany was taking shape, Great Britain and Russia were permitting no ethical scruples to stand in the way of their imperialistic ambitions. European nations in general, whatever their attitude toward Christianity as a private faith, deliberately accepted the thesis of its social impracticability. The statesmen responsible for the diplomacy of the various countries took it for granted that self-interest must be the supreme law of nations, and public sentiment sustained them in this attitude.

Back of this anti-Christian politics stood anti-Christian business. In an era of the world-wide expansion of industry and of the economic exploitation of the earth, it was easy for the economic doctrine to grow up and receive general acceptance that business was for profits only. An imperialistic, capitalistic industry set before itself, as its one end, the domination of the world's markets for the sake of profits. This imperialistic capitalism found a ready tool in Machiavellian politics, and in the growth of a hypernationalistic spirit. The whole commercial and industrial world became organized on essentially pagan lines. Profits, dividends, economic success were aimed at no matter what the expense to humanity. Self-interest was held to be the only possible basis for business enterprise, and the self-interest was usually interpreted to mean merely the interests of the business men as an individual. The obligations of business even to the community were overlooked, to say nothing of its wider responsibilities to humanity at large.

#### GOSPEL OF SELF-INTEREST

The gospel of self-interest came to dominate practically every phase of life. Self-interest and class-interest became in the nineteenth century the maxims of the laboring class also. The ideal of public service in laboring class movements was subordinated or forgotten. As the gospel of self-interest dominated the relations of employer and employee, the interests of the two were held to be diametrically opposed. Consequently there grew up a doctrine of class war, with at least an implied correlated doctrine of class hate. Christianity, rationality and altruism began to be scoffed and even scorned as possible means for the solution of economic problems. The only solution of the problem of the relations between economic classes, Marxian socialism held, was the forcible overthrow of the capitalist class by the working class.

In other words Marxian socialism openly advocated the settlement of economic grievances between classes by re-

sort to force. By the end of the nineteenth century, accordingly, Western civilization was confronted by a well-organized movement among the laboring classes which was openly anti-religious, materialistic, and consciously aimed at class domination. But it is well to remember that this adoption of the predatory standards of paganism by a part of the laboring classes in Western civilization was largely, if not entirely, a reflex of the practices of the socially more fortunate classes. In other words, anti-Christian business was largely responsible for the anti-Christian phases of working class movements.

#### MARXIAN SOCIALISM

Deeper than anti-Christian politics or anti-Christian business were anti-Christian ideals of life in Western civilization in general. Civilization is made up of traditions and traditions are made up of thoughts. The thinking class in any cultural group, therefore, are ultimately responsible for the guidance of its civilization. That the mores of our civilization are still largely pagan is abundantly evidenced by our literature, our art, our philosophy, our science, and even our religion. We can but glance at a few of these.

If we turn to literature first, we find that a large part of the literature of the later nineteenth and early twentieth century was totally regardless of Christianity, that it derided or ignored Christian ideals. We are not, of course, speaking of Christianity as a theology, but of Christianity as a system of ethics and social life. Christian ideals in the family, in business, in politics, and in general social relations were regarded as worthless or impracticable. The representatives of these tendencies were not a few minor literary men with no standing, but included the foremost names in the literature of the day. Moreover the writers who exploited these tendencies were usually the most popular ones, especially among the educated classes. These classes revelled in writers whose works, as one of their ardent advocates says, it was irrelevant to criticize as immoral, because they did not intend to be anything else.

#### INDIVIDUAL STANDARDS

While the best of nineteenth century philosophical thinkers sought strenuously to transcend pagan ideals and put philosophy upon a truly social and humanitarian basis, yet the more popular philosophy of the nineteenth century remained enamored of pleasure and power as the chief values of life. It sought for a standard of right in these abstractions, and ignored the social life of man. It contended that the standard of right lay wholly within the individual, in his own happiness or self-development, and not in the interdependent life of all men. It is evident that this popular philosophy of the nineteenth century was more pagan than Christian, and it made it impossible to discredit the predatory ethics of barbarism.

Even the Christian church itself became subtly affected by the pagan tendencies of the times. We do not refer to the growth of "worldliness" in the church (though "worldliness" is usually only a euphemism for paganism), nor to the growth of merely negative criticism, but rather to the whole spirit developed by nineteenth century

Protestant Christianity. As one of the most enlightened religious thinkers of the present has said: "There grew up a conception of Christianity . . . in principle largely self-centered and individualistic. The energies of Christians found sufficient outlet in the preparation of the individual for the life after death, and the winning of new candidates for the citizenship of the future kingdom. Not transformation of this world, but escape from it became the Christian message; not social leadership, but protest the function of the church."

#### CHRISTIAN MYSTICISM

Alongside of this comparatively common unsocialized type of Christianity existed less common but even more unsocialized and pagan types, such, for example, as so-called Christian mysticism. Mysticism belongs to paganism, rather than to Christianity; yet it was rampant in pretty nearly all branches of the Christian church during the nineteenth century.

The statements thus far made seem to the writer indisputable facts. They are not made, however, as a basis for any pessimistic conclusions. They are offered simply as evidence of what all intelligent observers of our civilization know without elaborate proofs; namely, that it is as much pagan as Christian. But our civilization has now come to a point where it can no longer remain half pagan and half Christian. Science has put in the hands of man such tremendous weapons of destruction that civilization can no longer tolerate pagan standards in business, in politics, in education, in art, literature, science and philosophy without running the risk of encompassing its own destruction. The half and half standards of our civilization will no longer work in the complex and tremendously dynamic social life of the present. Good will is needed in the world as never before. We dare not leave self-interest and class-interest longer to guide us.

#### THE CHRISTIAN IDEAL

The remedy is simple. We must get rid of the mores of barbarism, or paganism, which still survive among us. We must get rid of the power and pleasure standards of life in business, in politics, and in our social life generally. We must put in their stead the Christian ideal that the only possible service of God is the service of humanity. It is just as possible to bring our children up in the ideals of humanitarian service as it is to bring them up in the standards of self-interest. The thing which is needed to begin with is a revival of vital faith in ideals of Christian living within the Christian church itself. While it is perhaps not true that as much paganism exists within the church as outside of it, yet it is a truism that in our day it is often difficult to distinguish the church from the world.

The world, to be sure, through the so-called Christian centuries has been slowly approaching the Christian ideal. In the nineteenth century we find the dawn of a better civilization breaking everywhere, in spite of all the pagan tendencies which we have described. Indeed, it was only in the last few decades previous to the beginning of the great war that there was marked retro-

gression in certain circles and classes toward pagan and barbarous ideals of life. This rekindling of paganism found the world poorly organized to resist its spread. Everywhere practically the forces of good were disorganized. Good men emphasized their differences, and instead of pulling together, pulled apart. This was especially true of the Christian church. Surely by this time the church should have learned its lesson! A disorganized and divided church made possible the war. But now even greater tasks confront the church than if there had been no war, for temporarily at least, the war has rebarbarized and repaganized the whole world.

Let the church, while it is advocating a League of Nations, see to it that it is united within itself! Let it en-

visage its true task, that of the redemption of the world, and then center its undivided energies upon it! Let it find unity in essentials and leave liberty in non-essentials. Let it lay aside, therefore, theological disputation and devote itself to the practical application of Christian ideals to every day living. Let the recognized basis of religious fellowship, accordingly, become full consecration to the service and redemption of mankind. Then the church will get rid of the paganism within itself! Then, too, the church will be able to win the moral opinion of mankind, and to create a public conscience which will sweep away the violence and fraud which characterizes present civilization, and to create a true, that is, a Christian civilization.

## A Messianic Portrait of Jesus

### *A Lenten Appreciation*

By James Austin Richards

THE greatest and most prophetic fact in the world today is the reappearance of the historical Jesus before the imagination, thought and conscience of the race. Out from behind the church that has often hidden him whom it was meant to reveal, out from behind the creeds that have often obscured him whom they were meant to explain, the actual historical Jesus who was born at Bethlehem and reared at Nazareth, who labored at Capernaum and was slain at Jerusalem, has, as by a second resurrection, appeared again before the astonished gaze of mankind. This phenomenon is in part the result of the new historical spirit which is reconstructing the entire past. It is in part due to the unrequited labors of our New Testament scholars, now all in hell or hastening thither! It is part due to our weariness with the pretensions of ecclesiasticism and of dogmatism. The actual historical Jesus is more clearly seen now than he has been at any time since the first half of the second century.

The results of this vision are manifold and fascinating. In great areas the Christian life has been redefined. It is not a bargain for the escape of future punishment. It is not purely intellectual, or even primarily so. It is not getting aboard an ark of salvation, certified as the one boat fit to ride out the coming gale. Christian and churchman are not synonyms. The Christian life is again conceived to be what it was when Jesus was here among men. It is following Jesus. It is toiling for his purposes. It is thinking out all the problems of life, great and small, eternal and transient, at his feet and in clear recognition of all he said and did and was. It is sharing his faith, trusting him enough to trust as he trusted.

#### JESUS AND HIS BACKGROUND

Can we see the events of this swift and tragic career as a unit, bringing one consistent meaning to the world? Can we in all reverence draw a consistent spiritual portrait

of Jesus? I want particularly to study him from one definite point of view. The direction of my approach to his essential personality is determined by his background.

I see Jesus against a background of messianic ideas. With the origin and the history of the messianic ideas of Jesus' time we need not necessarily have much to do. It is not with their origin and history, but with them as they actually existed in Jesus' time, and chiefly, I suggest, with two diverse elements within them, that we have most to do. Their antiquity, however, must be invoked to explain their complexity. When we recall how old they were, how long and stormy had been their history, we cannot be surprised that in Jesus' time some men expected the messianic era to come gradually and others expected it to come catastrophically. Some expected the messianic reign to be the direct rule of God, others that it would be the rule of a nation, others that it would be the government of one in human form. Some expected the messianic method to be that of force—Jesus taking precedence over Rome and the Messiah out-Cæsaring Cæsar—while others expected the method to be that of service, suffering and sacrifice. Of principal importance for our present purposes are the facts that many, if not most, expected the Messiah to appear in human form and that almost everybody expected his methods to parallel those of

#### THE BAPTISM

Against this background Jesus appeared, born, we believe, in Bethlehem, reared, we have no doubt, in Nazareth. It was at Nazareth that he "advanced in wisdom and in favor with God and man." Though the wisest of beings and the best of teachers, he was not an intellectual freak. He "advanced in wisdom." His books were nature, humanity and the Old Testament. His schools were the village synagogue, the home and his own conscience. As an intellectual Hebrew lad, he of course learned early

of the messianic system of ideas prevailing in his day, and something of that system's inconsistencies.

#### JESUS AND JOHN

Then one day it was noised abroad that John was baptizing at the Jordan. He brought a symbol of penitence and forgiveness. Jesus felt neither any place for penitence nor any need for forgiveness, but he did desire to identify himself with the best movement of his time. So he, who was ever identifying himself with men, came in consecration to the baptism of John. Then it was that he also came to one of the crucial hours of his life. Mark describes it as inward and private. In that case, Jesus was the reporter of his own experience. He felt there at the baptism the down-rush of the Spirit of God, yet gently, as a dove alights. He felt there there he had no longer to ponder and await the coming of the Messiah. "Thou art my beloved Son." He who had been advancing in wisdom now came to the full knowledge of the meaning of his life. You can liken that hour to the hour of Isaiah in the temple when he saw the Lord sitting upon a throne high and lifted up, or to the hour on the Damascus road when Saul of Tarsus saw a great light and became Paul of the Roman Empire, or to that hour in the garden at Domremy when Joan of Arc heard the voices that made her the heroine of France. You may liken this hour to any of the others, and yet it is more than them all. For they gave us but Isaiah, and Paul and Joan. This hour gave us Jesus Christ. In his own thought, Jesus is now more than Jesus. He is Messiah. In this young man there now lives the amazing conviction that he is the One for whom ages have waited, One destined for a unique part in the world's redemption.

But for Jesus to hold this idea was for him to face a dilemma. What was to be the method of his messiahship? There was no doubt what method the people expected, what would be popular! They were all for armies, for political revolutions, for earthly thrones. But that was not the only possible method. Jesus' mind was full of echoes from the nobler paragraphs of the prophets suggesting the place of service, suffering and sacrifice in the divine working. Moreover, in those thirty years upon which he could look back with no reproach of conscience, years in which he knew God had been well pleased, he had spent much time—shall we say all his time?—in communion with God, and in that fellowship some things had been written in his heart. Here, then, was the necessity for reflection. What method should he use? Yes, here was the certainty of moral struggle. The popular expectation had its appeal, both because it was popular—who does not like to go with the crowd?—and because of its content. To command seems pleasanter than to serve, to rule more desirable than to suffer, to sacrifice better than to be sacrificed. Therefore, from the scene of his baptism Jesus goes yet further into the wilderness.

#### THE TEMPTATION

There is no place where the messianic background leaps into the foreground more insistently than here. To be the

Messiah of the popular expectation was to be princely, spectacular, to vault into world dominion. That is exactly what the temptation of Jesus was. Indeed, two out of three of the temptations are prefaced with the words, "If Thou art the Son of God." It is with the interpretation of the messiahship that Jesus is struggling. "If thou art the Son of God," make these stones into bread. Surely a prince ought neither to hunger nor to labor. "If thou art the Son of God," amaze the people by a leap from the pinnacle of the temple. Surely the Messiah ought to be spectacular. From the spirit of the occasion we may supply the same words for the third temptation. "If thou art the Son of God," take immediate imperial rule without being too careful of the means. Vault into authority. But steadily, step by step, Jesus chose God's way instead of man's. He would eat bread on the same hard terms as his fellows. He would wait until the spiritual perceptions of man grew up to an appreciation of him, although his heart break in the meantime. He would make no compromise with Satan, even to win a world.

We who are so little trained in the messianic ideas and who so little appreciate the imperial consciousness of Jesus, have all too dim an imagination of the struggle that Jesus fought out in the wilderness. But we might at least grasp its critical nature and see its connection with the messianic circle of ideas. Had he yielded—(and he might have yielded, let us insist on that. This is no stage nonsense; it is a real struggle)—had he yielded, we might have known him as one like unto Judas Maccabeus. We should never have known him as the spiritual leader of the world.

#### THE CONFESSION

Two great steps have now been taken. Jesus is aware that he is the Messiah. Jesus has determined the method of his messiahship and is sure the method he is taking is God's own way. But the first of these steps was, according to the oldest authority, private to Jesus. It is certainly best understood by us. The second step is by all the accounts an experience in solitude. Jesus can have no significance to the world until others know what he knows.

I fall back here again upon the chronology of Mark. I find in Mark no clear assumption of the messiahship before the visit to the parts of Cæsarea-Philippi. To be sure, in the second chapter he is twice called Son of Man. The second instance has to do with the lordship of the Sabbath, and is probably an editorial note. The first instance has to do with the forgiveness of sins and, in view of a silence running into the eighth chapter of a book only sixteen chapters long, may surely be considered as out of order. Moreover, every time in the first, third and fifth chapters where the demons get too talkative about Jesus and approach to messianic language, Jesus either orders silence or abruptly changes the subject. In other words, Jesus carries his unique self-consciousness and its interpretation as secrets in his heart. Then came the journey to Cæsarea-Philippi. Again, as at the baptism, it is a crucial hour, only here more and

different persons are involved. It is a dramatic hour, too. I wonder that the painters have not revelled in it. He asks his disciples what men have been saying about him. Either because of their tact, or because such things seem to them absurd, they do not remind him that he has been called a gluttonous man and a wine-bibber, nor of the taunt of his being a friend of publicans and sinners, nor that he has been called a blasphemer and a libertine, nor that Beelzebub has been quoted as his source of power over the demons. Instead, they tell him the great things that have been said about him, that he is John the Baptist, or Elijah, or Jeremiah, or one of the prophets. We can think of Jesus listening to see if anyone has hinted at the full truth. No one has.

**"WHOM SAY YE THAT I AM?"**

But perhaps his friends have done better. "But ye, whom say ye that I am?" To get the tenseness of that moment, remember that Jesus has not told them who he is, and they have not heard any other one name him correctly. We can almost see him leaning forward and peering into one face after another waiting for the proper answer. That word which no rational person has as yet spoken of him, shall he hear it now? That secret that has long been pounding in his heart, shall someone share it now? "But ye, whom say ye that I am?" Then a very wonderful thing happened—a thing so wonderful that Jesus said it was not the doing of flesh and blood, but that here, as at his baptism, the Father above was whispering to his children. On the mind and in the heart of one of them the great truth dawned, and from the lips of Simon came the words, "Thou art the Christ."

We of today are standing so very far away from that scene at Cæsarea-Philippi that we can hardly begin to grasp its dramatic significance. But we can at least profound to ourselves great questions for reverent reflection. How much must it have meant to Jesus? How much joy must at that moment have come into his lonely, ardent heart! How much must it have meant to the spokesman and to the world? Two words are symbolic here. Here in Mark for the first time except in the catalogue of the twelve, Simon is called Peter, and never again is he called Simon except when he failed his Lord in the garden. Here for the first time in the New Testament the word "church" appears. When Jesus is seen as the Messiah, then it is time to build. Jesus was baptized at the Jordan. Christianity was baptized in the parts of Cæsarea-Philippi.

**THE TRANSFIGURATION**

But as the baptism of Jesus brought the necessity of the temptation, so the baptism of Christianity made necessary a struggle within the disciples like the earlier struggle within Jesus. They, too, must reckon with the two inconsistent elements in the messianic ideas of that time. Jesus sees this. His experience is a prophecy of theirs. At once he begins to tell them of the great sufferings he must undertake, sufferings even unto death. How acute was the struggle this precipitated is shown in the prompt-

ness with which Simon, who has just won the name of Peter, earns also the name of Satan.

The temptation of Jesus continued with him throughout his ministry and even into the Garden of Gethsemane. The corresponding struggle of his disciples was also long-continuing, but in the experience called the Transfiguration, it touches a point of triumph. I am utterly impatient with those who tarry over the physics and the chemistry of this high scene. There is here something much better than that. There is a disclosing of a necessary step in the development of Christianity. Men who believed that Jesus was the Messiah, but who were far from accepting his interpretation of the messiahship, went with him up a mountain. There he was transfigured before them. There they saw him glorious. There they perceived a Christ about to die as being surpassingly great. There they saw such a Christ no longer as an isolated puzzle. They saw him in the company of Elijah and Moses. They saw him in the sweep of history. They saw him fulfilling both prophecy and law. Yes, and as we read of the heavens opened at the baptism, of the ministering angels in the temptation, of a revelation from the Father above at Cæsarea-Philippi, so here also we learn of divine help. The "cloud" which is but a Hebrew way of naming God, overshadows the mountain. They have there a special realization of the presence of God. Out of this cloud—out of this Presence—they are taught to think of Jesus as greater even than Moses and Elijah. "This is my beloved Son." A serving, suffering, sacrificing Christ—not now a princely, spectacular, domineering Christ—but a serving, suffering, sacrificing Christ, is now seen as glorious, as standing nearer to God than any one in the past experience of the race. To be sure, the disciples did not hold steadily to this vision. But they had seen it, and that meant quite enough to give point to the remark that the transfiguration on the mount was not so much the transfiguration of Jesus as it was the transfiguration of his disciples.

**THE CRUCIFIXION**

The messianic approach to the interpretation of Jesus has been useful thus far. *But we note at the same time that, as we use it, we discard it.* We are moving from the messianic toward the universal, from politics toward morals, from theocracy toward fatherhood. It remains to speak of the crucifixion and of the resurrection.

The crucifixion narratives are permeated by messianic ideas. We need those ideas to understand the triumphal entry, to understand Gethsemane and the trial, to understand Judas and Pilate. But our present concern is that we need them to understand Jesus. He believed in something mightier than kings and governments had yet learned to use. He believed in a better kind of messiahship than his times were able to comprehend. He believed that to die in love is actually mightier than to slay in hatred. Therefore, when his sky darkened with storm, he remained quite unafraid. Indeed, he felt an impulse toward the storm rather than away from it. He steadfastly set his face to go up to Jerusalem. His friends

feared that he was traveling toward his death, and he spoke only to confirm their fears. But even they could not fail to see that he walked as toward a throne.

## A DEMONSTRATION OF FAITH

I do not like to call Calvary a test. This is the language of unbelief. It was not that of Jesus. For Jesus it was a demonstration, a demonstration of the faith that Jesus in some sense brought to his baptism and heroically affirmed in his temptation and which his disciples had at times seen clearly. It was a demonstration of the faith that service and suffering and sacrifice are more God-like than anything else, that God is on their side more than he is on the side of anything else, and that to die in love is actually mightier than even to slay in hatred. These two ideas, both of them in the circle of messianic thought, come into clash when the respectable people of Jerusalem—the men whom you and I would have liked to call upon had we been tourists in the city—cried, "We have no king but Cæsar!" and hung Jesus on the tree.

It was a demonstration for Jesus, a completion of his revelation of God, an unloosening of God's power on the world as it had never been unloosed before, a finishing of the work that God had given him to do. But to the followers of Jesus it was a test, and a test before which for the moment they utterly failed. We are all familiar, but can never be too familiar, with the plight for the disciples when Jesus was laid in the tomb. All that we know of them then is a picture of unrelieved gloom. They "had hoped" that it was he that would redeem Israel. They knew nothing better than to embalm him and then return to their fishing, to be twitted for the rest of their lives as the erstwhile followers of a now crucified hope.

## THE RESURRECTION

But by and by they bring hope out of the past tense and into the present, and affirm it as they had never done before. They know other interests than to embalm him. They do not go back to their fishing. They go out into the world to preach Christ and him crucified. And why? Since they do, may not we put it in messianic terms? They preached the Messiah and him crucified. They preached the conviction that he was the Messiah even as he had learned at baptism and they had learned in Cesarea-Philippi. They preached the conviction that to be crucified was the highest conceivable expression of the messiahship even as he had seen in his temptations, and as they had seen on the mount of transfiguration, and as they now were convinced forevermore through an experience they called the resurrection, an experience over whose physics and chemistry we may hold endless and fruitless debate, but whose meaning we may not doubt, and of whose reality its effects are sufficient proof. They, too, believed that service, suffering and sacrifice are more God-like than anything else, that God is on their side more than he is on the side of anything else, and they, too, had the faith that to die in love is actually mightier than to slay in hatred.

## VERSE

## Home

MASTER, I know that there are many mansions  
Prepared above, of which Thou art the light,  
Where no wild tempests shake their noble stanchions;  
Across whose towers falls no wing of night;

I know it hath not entered our conception  
The things which there Thy tender hands have formed;  
Sweet feasts of heaven waiting our reception,  
Hearth fires of love where cold hearts shall be warmed.

And yet, I pray that here upon this sojourn,  
While weary oft', the pathway hence I trace,  
Thou'l grant a little respite at each even',  
The refuge of one dear, love-hallowed place.

A haven separate from the world's confusion,  
Whose sheltering walls close out its strife and din,  
Far from all tawdriness and bold intrusion,  
Guarding affection's holy reign within.

For less, I think, our pilgrim feet would falter  
Could we resume that steep, ascending way,  
Rested, refreshed at such a wayside altar,  
At morn's rebirth, and through the long, long day.

EDNA MARIE LE NART.

## Lincoln the Democrat

UPON him fell a heritage of hate,  
And he, who loved the fields of rustling corn,  
Took up the load; and then a Thought was born—  
A Thought that soon would shake the walls of state.  
The dream was his, that government should be  
Unselfish, open as the morning sun;  
Unwearying, alert, lest wrong be done  
To any man or child. No vanity

Of pomp and power could move him from his will  
To champion the cause of truth in public life.  
He bent him to his task; but in the strife  
That noble form was felled. His foes could kill  
The mortal man, they could not stay his dream,  
Which now, on darkened earth, casts far its gleam.

THOMAS CURTIS CLARK.

## Reciprocity

I DO not think that skies and meadows are  
Moral, or that the fixture of a star  
Comes of a quiet spirit, or that trees  
Have wisdom in their windless silences.  
Yet these are things invested in my mood  
With constancy, and peace, and fortitude,  
That in my troubled season I can cry  
Upon the wide composure of the sky,  
And envy fields, and wish that I might be  
As little daunted as a star or tree.

JOHN DRINKWATER.

# Aftermath of the Steel Report

**S**IX months have passed since the Investigating Commission of the Interchurch World Movement issued its report on the steel strike of 1919 and on labor conditions in the industry. A brief review of the reception accorded it and an inquiry into influences it has aroused may be of interest to those who believe it is the business of the church to exert pressure on untoward industrial or other social conditions.

Readers of the Report will recall that it found against the twelve hour day, the seven day week, the denial of the right of organization and collective bargaining, and in favor of the rights of representation and conference on the part of the men. It also found that the strike was not a "radical" movement and warned that all the conditions that brought it on still persisted as fruitful source of further trouble, and pointed out that the next strike could much more easily be delivered over to radical influences.

So far as partisans to either side of the controversy are concerned the effect seems to have been simply to bring them to take a more determined grip on their adopted course. The steel magnates proceed with grim determination to carry on their autocratic labor policies while the A. F. of L. is perfecting organization to unionize the mills. The labor leaders have accepted the criticisms of their tactics in good temper, but the steel employers have reacted rather bitterly to the criticism of their tactics.

Meanwhile the Report itself has been one of the "best sellers" and has furnished the funds to make possible the second volume, or the "Sub Reports," which is now being prepared for the press. It will cover the "undercover" or spy system in the industry, the manner in which the Pittsburgh press reported the strike, the immigrant mind as involved in the situation and perhaps some other matters of interest. The type of subject treated in this second volume may prove even more disturbing to the bourbonistic temper than did the first volume.

\* \* \*

## The Answer of Steel

Senator Walsh of Montana recently introduced a resolution in the Senate to make the Report a public document. It was referred to the Committee on Education and Labor, of which Senator Kenyon is chairman. The Investigating Commission and the steel employers were invited to present to the Kenyon committee their respective sides of the case in person. The commission attended a committee meeting in person and answered questions frankly without advocating the Walsh resolution. The steel employers sent a lengthy document prepared by W. S. Horner, president of the National Association of Sheet and Tin Plate Manufacturers. As a matter of information it deserves more space than can be given it in this article. Suffice it to say that it makes no defense of the twelve-hour day, the seven day week or the denial of conference and representation, but covers many pages with diatribes against the commission and their special investigators. From this document down through the Wall Street Journal, the Iron Age and other financial and trade journals to the depths of mental obfuscation displayed by certain clerical defenders of medieval labor policies there has been no other answer.

The most direct answer of employer temper in Pittsburgh, not to the Report but because of it and all that sort of thing, is displayed in the attack of the "Employers' Association of Pittsburgh" on the local Y. W. C. A.'s campaign for funds. "After the misuse of funds by the recent ill-fated Interchurch World Movement, we have felt it to be our duty to advise you of some of the purposes to which your money will be put if you contribute to the Y. W. C. A.," they say.

The reader will recall that at the Y. W. C. A. convention in

Cleveland last summer the "Social Ideals of the Churches" as adopted and twice confirmed by the Federal Council of Churches and as adopted by the national Y. M. C. A. convention, was adopted by the Y. W. C. A. after a rather warm discussion, and that this action was made dramatic by the withdrawal of Mrs. Helen Gould Sheppard from the Association Committee. The Association had previously undertaken industrial work of the social welfare type and had espoused the cause of limited hours, minimum wages and other ameliorative legislation for women workers.

The Employers' Association of Pittsburgh denounces the Social Ideals of the Churches as adopted by both Y. W. C. A. as "quite in line with some of the recent radical and ill-advised efforts of religious and quasi-religious bodies to 'regulate industry,'" and while acknowledging that it has done much good work thinks "it is to be regretted" that they have taken this stand which "every man conversant with industrial problems knows to be destructive of America's progress and civilization." These "destructive" things are industrial democracy, collective bargaining, a share in shop control and management by the workers, and experiments in cooperative ownership, the minimum wage, government labor exchanges, protection of the workers from enforced unemployment and labor's desire for an equitable share in the profits and management of industry. All these are named in the letter of warning, but the chief bête noir seems to be those things that look to sharing control, management and ownership, as these are all capitalized in the letter. The Survey reports that only \$90,000 of the \$200,000 sought has been obtained.

\* \* \*

## The Answer of the Public

Senator Walsh's resolution is significant of the interest aroused in legislative halls. The leading progressive Senators are frankly desirous of obtaining such circulation of the Report as will give public opinion at large a chance to know the facts as there set forth. The resolution may be crowded out by the over-full calendar and the political filibustering usual at this short session, but its contents will be made known in one way and another. The denunciation of the investigators severally or *en groupe* will not serve to deflect public opinion to the unanswered facts in the Report, and the revelations of the Lockwood committee in regard to the efforts of steel makers to carry their lock-out against union labor into the building trades will only confirm the public judgment. There are also significant discoveries impending concerning the work of the same influences in the West Virginia miners' war.

The best index to the influence of the Report on public opinion is not to be found in the denunciation of financial and trade journals, but in the editorial columns of the daily press, ninety per cent of which has been of the type here quoted. The practically uniform comment of the religious press favorable to the Report has perhaps a more prophetic significance, but that of the daily press reveals the attitude of the larger public. Christian Century readers will be interested in it and we here give a few quotations from clippings that fill a large volume:

Brooklyn Eagle: "(The Report is) a challenge for the right of the churches to hold business morality to the standard of Christ's teachings, and the question raised is whether business men inside the churches will permit that right or will try to prevent its exercise."

Chicago Post: "It carries a weight and influence that cannot be ignored."

Oklahoma City Leader: "It was an audacious thing for organized religion to do, but if more clergymen understood

and sympathized with the aims of labor it is possible it might be easier to fill pews."

Springfield Republican: "A challenging document," and lengthy editorial argument in its favor.

N. Y. Tribune, in a criticism of the church for doing such work: "It carries a weight and influence that cannot be ignored" (the answer of a very conservative paper to criticism of the investigating personnel). It adds that the commission had adequate technical equipment and honesty.

Rocky Mountain News: "The most significant achievement

in recent years in the field of religious activity—it carries a weight and influence that cannot be ignored."

London, Eng., Statesman: "The Report is a gallant and resonant deed."

Kansas City Star: "A searching inquiry."

New York World: "The Report is a challenging document, not to be set aside by any suspicions of radical prejudice on the part of the commission or its agents or by any theory respecting the proper sphere of church activity."

ALVA W. TAYLOR.

## British Table Talk

London, January 24, 1921.

THE various parties in the churches have never been more interesting and never more mixed than they are today.

If the few stern, unbending followers of the varied traditions are excepted there is movement everywhere. New groupings are discerned; new estrangements between old friends. The Catholic party in the Church of England is showing itself concerned not only with its relations to Rome and the Eastern church, but also with its bearing to the free churches. It sees the weakness of a church which is between two communities, one of which it cannot recognize and by the other of which it is itself unrecognized. It shows signs that it is becoming tired of this isolation on both sides.

But even more remarkable is the movement in the evangelical party within the church of England. They have just had their annual conference called still by the name of "Islington," though it meets now in Westminster. It is true that there is still an old guard amongst them, uncompromising in its attachment to the traditional views of biblical inspiration; but the younger evangelicals show a willingness and even an eagerness to understand and to learn from the others who do not share these views. And they are bent upon bringing the great evangelical inheritance of theirs into the common store, unencumbered by the "anise and cummin" of other ages.

\* \* \*

### "The Gloomy Dean"

#### Triumphant

Evangelicals met in conference seem to have given a cordial welcome to that very fearless broad churchman, Dean Inge. It is difficult to explain to those who hear of this country chiefly from its press, how great a place the dean has come to hold in the national thought. In his first days at St. Paul's he was dismissed by some lively pen as "the gloomy dean." The adjective dogged him like an assassin, but he escaped, and in our usual English fashion, when we have done our best to dismiss a teacher, and he will not be dismissed, we take our places humbly at his feet. So the "gloomy dean" has become one of the greatest forces in the spiritual and intellectual life of Great Britain. Before the evangelicals he spoke candid words upon the Lambeth proposals for reunion. Quite clearly he believes that the gulf between the Anglican church and other Protestant communities is the first that must be bridged.

"It is the ignis fatuus of reunion with Rome which blocks the way to reunion with our Protestant brethren and I maintain that we cannot allow the road to be permanently blocked in this way." But even more important was the dean's declaration that "the disruptions of Christendom have been mainly political, not religious."

Many of us believe this to be profoundly true. We find no difficulty in sharing the religious treasures of others not in our own church. "In the purely religious sphere there has been no schism. No form of Christian piety has separated itself from Christ and therefore there is nowhere any real obstacle to prevent Christians from returning through their fellowship

with Christ to fellowship with each other." The diagnosis stands. The facts are clear in the history of the past and in the experience of today. And yet just because the dividing motives are political and not religious they have a strange power of survival; they find great allies in the natural man. Then there is always the machine in every church—and the engineers who work it. They naturally consider the machine most sacred. Yet still we move.

\* \* \*

#### Canon Barnes and the Evolutionary Doctrine

Dr. Barnes, Canon of Westminster, is another of our leading preachers whom it has proved impossible to silence, and now that this is clear, the multitude settles down to listen to him. When he preached upon "The Fall of Man" before the British Association, he must have hesitated from the fear that he was only saying what everyone believed already. But

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the storm burst upon him and the letters of protest probably threatened to break his waste paper basket. But such storms are not what they once were. Still it was evident that by vast numbers of Christians and non-Christians the changes made necessary by evolutionary science had not been grasped. The orthodox were horrified; the opponents of Christianity rubbed their hands with glee. Some defenders of the faith declared that with the surrender of the Pauline doctrine of the fall the entire scheme of redemption toppled to the ground. "Exactly," added the opponents of the faith, "we always told you so; it all hangs together." But Canon Barnes is not only an accomplished scientist, he is no less a brave preacher, one not to be moved by popular clamor. Therefore he has returned to the charge and in Westminster has developed his teaching upon evolution in its bearing upon the Christian faith. This is a service which is of value to the whole Christian church; and it is an illustration, if such were needed, of the practical fellowship which is in being. Canon Barnes preaching in Westminster is not preaching to his own church or indeed to any church or group of churches. He is preaching to the soul of a people, troubled and hungry for truth. It is no small gain to have a preacher ready to bring knowledge out of the academies to the untrained and perplexed man in the pew or in the street. This is the sum of the preacher's message:

"Thinkers with whom I range myself are forced to believe that life was endowed with its capacity for evolution for a definite purpose by a being who had that purpose in mind before the process began. It is to them inconceivable that the whole course of evolution has no meaning. It must be, they hold, due to a settled plan; it bears, for them, clear evidences of design; and, as man is obviously at present its final product, we must interpret the end which evolution serves by the highest qualities which have come to exist in humanity. Thus they are led—and they see no satisfactory alternative—to the view that God, a being who has the necessary power, will and purpose, designed, set in motion and sustains the process of evolution: and we must derive our knowledge of the nature of God primarily from a study of the most distinctive elements in ourselves."

\* \* \*

#### Turning of the Tide

To turn to other matters, it is encouraging to learn that the melancholy drift away from the free churches, so far as their roll of membership is concerned, shows signs of arrest. The Baptist handbook for 1921 reveals a turn in the tide. There is the large increase of 11,000 in the number of Sunday School scholars; more than 1,300 new teachers are reported and there is no falling off in membership. For some years the Baptists have had to report a falling-away. It is good news that they, the first to report their returns for the year, have good news for us. May this be a happy omen for the others!

The new Chairman of the Congregational Union, the Rev. A. J. Viner began his year of office in January. He is already moderator of the Northwestern Province, which includes Lancashire of whose County Union he is secretary, and now he takes the place in the chair of the Union for which he has worked most unweariedly for many years. Mr. Viner is an excellent speaker, a sound counsellor in committees, an administrator who inspires confidence; one of those enthusiasts who try in vain to hide their enthusiasm beneath an appearance of stoical calm; a fighter who rather likes a good fight, and yet a man and a brother to whom ministers and other hardy northerners in Lancashire look never in vain for sympathy and counsel. Altogether the new Chairman is a representative of a type of which British Congregationalism has no need to be ashamed.

\* \* \*

#### A New Style of Debate

A new style of meeting was planned by the Life and

Liberty Movement for the week beginning February 6. This movement is beginning Chapter II of its life. The plot of Chapter II is to bring before the nation the need of Fellowship between the churches, between the nations and in industry. At each meeting there will be a challenger or challenger who will be followed by the speakers for the evening. The interest of this method will be seen from the programme of the meetings which is interesting enough to give in full. At each meeting Dr. Temple, the new Bishop of Manchester will preside.

Monday, 7th—Fellowship Between the Churches. Challengers: Maj.-Gen. Sir F. Maurice, K. C. M. G., and Mr. A. Clutton Brock. Speakers: The Archbishop of York, the Bishop of London, the Rev. Principal Selbie.

Tuesday, 8th—Fellowship in Industry. Challenger: Mr. Ernest Bevin ("The Dockers' K. C."). Speakers: The Rev. G. A. Studdert-Kennedy ("Woodbine Willie"), Miss Maude Royden, the Rev. Dr. Orchard, Mr. Rigby (chairman, Stockport Labor party).

Ash Wednesday, 9th—Penitence for Broken Fellowship. Speakers: Unnamed.

Thursday, 10th—Fellowship Among Nations. Challenger: The Rt. Hon. Sir John Simon. Speakers: Lord Robert Cecil, the Rt. Hon. W. Runciman, Miss Ruth Rouse.

It will be a gain to the liveliness and reality of public meetings if this method proves to be a success. It might even be adopted in churches. The only instance known to the writer of such a practice in church service was reported from the east end of London where in a Catholic mission service one priest took the part of the man who objects to Christianity and the other priest answered him. But there it was an arranged affair. The real thing would be more exciting and in our more conservative churches has not been tried.

\* \* \*

#### International and Interracial Discussion

The first anniversary of the League of Nations has been observed in London; the chief prophet of the League in this country, Lord Robert Cecil, spoke hopeful words about its progress. An Aspiration, a Hope, a Fact—these were the three stages which he reported. It is not denied by the best friends of the league that it has only touched the fringe of its work. But they rejoice in that beginning, and the League of Nations' Union is full of life and go, and it can be claimed by the most sober observers that there is a growing concern for the League in the heart of the average man, and this is the man who decides things in the end.

If we remain in the dark about the racial problem of today, it is not for lack of counsellors. Every week new books appear on one or other aspect of the one problem upon the solution of which the immediate future of the world depends. Those of us who are committed to the missionary cause find our own peculiar fields of knowledge and interest explored by many strange feet. We are like those who find their by-paths becoming highways. The politician is beginning to see things which the missionary student has known for a long while. There are many, for example, who are reading "Darkwater" and the sheets of our greatest journals are open to discussions

#### Contributors to This Issue

CHARLES A. ELLWOOD, Professor of Sociology, the University of Missouri.

JAMES AUSTIN RICHARDS, minister Congregational Community Church, Winnetka, Ill.

of such a question as this, "Are the Whites Doomed?" And even if there is some danger of extravagant fears, it is a gain to have the mind of a people exercised in the great matters which are before the world now.

One of our best "Internationalists," Mr. Basil Matthews, the editor of "Outward Bound," has been ordered away for a couple of months by his doctor and he is now sailing for Madiera. He has done much and he has still more to do as a mediator between the missionary societies and the men of goodwill outside their range. His countless friends wish for him a prosperous voyage and health completely restored.

\* \* \*

#### Alexander Whyte's Preeminence

The amazing tributes to Dr. Alexander Whyte from statesmen, writers, scholars, ministers and others confirm the faith that the pulpit may still be the mightiest force in the life of a people. Dr. Whyte was a preacher first and foremost and all the time. Almost all his books were preached first. He lived for Free St. George's and he had his reward at the last. We are given to criticism of our preachers. We make fun of them; we bitterly lament the idle word when we hear it. But our very bitterness and severity are evidences of the real value we put upon the pulpit. It might be so great: that is why we cannot bear it to become so small. Let a man like Whyte live among us and we give to him a place above other men because we know that he is at work in the real power house of the world.

EDWARD SHILLITO.

## THE SUNDAY SCHOOL

### Fidelity\*

**I**F there is one word in the English language which I love it is this same word, "Fidelity." I like fidelity in a dog, I love fidelity in an associate. It is eloquent not only of trust in you but loyalty and devotion to you—even unto death. God has that element and Paul thrilled to it when he said, "I know whom I have trusted and I know that he will guard what I have trusted to him." Christ has this element and Peter felt it when he said, "You know that I love you." Within a week I have talked to a man, the fire of whose eye, the tone of whose voice and the grip of whose hand filled me with exaltation—Fidelity. "A friend is one who knows all your faults—yet loves you just the same."

I am not surprised that Jesus placed the value upon fidelity which he did. Brilliance is not to be depended upon. Brilliant men join the church, flash across the sky and vanish in the blackness of night. Women of surpassing charm shine in their own splendor for an hour and then fade into shadows. Wealth, personal attractiveness, striking talent, dazzling mentality—flash and die. Judas was the aristocrat of the disciples. The Rich Young Ruler was the decoration of the synagogue. Both failed.

Are we not glad that Jesus did not say: "Blessed are the brilliant," but that he did say, "Blessed are the faithful?" We can all be faithful. This is the reason that the first shall be last and the last shall be first. How many high-talented people use all their talents upon themselves; how many one talented people make the churches succeed. The tortoise outruns the hare. Success is thus set within striking distance of all of us—we can all be faithful.

One does not need to be dull because faithful! It is not the dull scholar that is the regular attendant; it is not the dull member that is loyal to the services, it is not the sub-normal that keeps his dues paid up—there is no implied inferiority in faithful folks, rather there is a sense of proportion and bal-

ance. The faithful put the emphasis in the right place. In days of health they devote themselves to God's cause and dying they have an abundant entrance into heaven. I protest against this false notion that something is lacking in the faithful soul. The lack is to be found in the brilliant soul. Insanity and brilliance are not far apart oftentimes. Brilliance is often combined with sin. Think of your artists, musicians and writers. Was Byron brilliant? Do not eat your heart out because you are not some striking, unusual, flashing sort of person—no doubt you are better just as you are. You have read the story of Louis' court? Enough!

The disheartening factor in all church activities is to be located precisely in the quarter of the fluctuating, uncertain, undependable membership. Make a study of that Sunday-school class. If there are ten scholars you will find two or three who are noted for fidelity, the others vary perversely. They are here today and away tomorrow. They drive the teacher to distraction. Does a church possess one thousand members? Then you may count upon three hundred and thirty-three who will be fairly regular in attendance and giving, but the other two-thirds follow every passing breeze; they motor when the sun shines; they stay in bed when it rains; they go to the theatre when the missionary rally is to be held and to the concert when the annual meeting is in session. They pay when it suits their convenience, they entertain visitors on all important holidays instead of celebrating at the church, and they go to New York at the most inopportune times so far as church dates are concerned. Some of the unfaithful are business men, maddened by the pursuit of gold, some of the unfaithful are society queens seeking the place of influence, some of the unfaithful are careless young people chasing the fleeting phantom of pleasure, some are older folk who have sinned so often that their wills are broken. Running his eye over the church roster the average minister almost yells in sheer dismay—what an army he has. Fidelity, FIDELITY, FIDELITY—God give us that!

JOHN R. EWERS.

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\*Feb. 27, "Rewards of Faithfulness." Matt 25:14-30.

## CORRESPONDENCE

### Wanted—A Definition!

EDITOR THE CHRISTIAN CENTURY:

SIR: The Associated Press makes a recent announcement that the American Legion has set out a program to rid our educational institutions of 8,000 disloyal teachers, 2,000 of whom are said to be in colleges and universities. Such an astounding number of persons slated for the pillory causes one to wonder what the definition of loyalty might be. Does it mean that any teacher who does not subscribe to the economic views of Judge Gary is less than one hundred per cent American, and must be crushed under the new Inquisition? No doubt, all the stock watering and melon-cutting corporations are elated over this new St. George, who has come to kill the dragon.

If such is the fate of the teachers, what of the preachers who have heretical social views? Here, also, is a field of investigation. Hosts of ministers are alive to the moral challenge of the present social crisis, and are keenly aware of the far-reaching social implications of the gospel of Jesus.

A well-known writer tells of some working-girls who asked Gypsy Smith to speak in their behalf in a strike which they were conducting to obtain wages to permit them to live decently. The evangelist is said to have replied: "Get Jesus into your heart, and these things will settle themselves."

We wonder what Jesus would have said to those girls, and what he would have said about their employer. Many preachers are now in the business of interpreting Jesus in terms of social righteousness. And so, perhaps, someone will next be setting up an Index Librorum Expurgandorum through which publishing houses shall be compelled to leave out of the Bible such radicals as Micah, Amos, Isaiah, Jeremiah, and James. They are not one hundred per cent loyal. It depends upon what is meant by loyalty.

A. F. LARSON.

Auxvassie, Mo.

### Readers Should Beware!

EDITOR THE CHRISTIAN CENTURY:

SIR: Recently I have seen several copies of The Christian Century, and I have read with interest your editorials and contributed articles. I note that the paper is "published not for any single denomination alone," and that it is "an undenominational journal of religion." But I have noted also that The Christian Century is published by "The Disciples Publication Society" and that it is being quoted by the Literary Digest as a "Disciples" publication. Furthermore, I am informed that every member of the editorial staff as listed on your title page is a member of the one communion. There is apparent inharmony.

Surely there is no intention on your part to "Disciple" the churches insidiously, taking unfair advantage of them by your cloak of undenominationalism. Surely it is not your plan to publish a "Disciple" message while pretending to be undenominational. After reading your paper I have found nothing so far that even suggests "Disciples views." But then I have not read much, and it may be that The Christian Century with its claims to be an undenominational magazine, is but a journal of camouflaged Disciples propaganda. I surely would like to know the real truth of the matter.

Am very anxious, along with a number of others, to have this matter cleared up, and am the spokesman for a group of Christian workers. You will find enclosed a self-addressed envelope for reply.

Drumright, Okla.

F. H. GIEZENTANNER.

### To Balance the "Knocks"

EDITOR THE CHRISTIAN CENTURY:

SIR: Enclosed are seven names and addresses of people to whom I have spoken of The Christian Century. I believe

most of them will certainly become subscribers. I'm sending in these names because I believe your magazine is worthy of a much wider circulation. I'm delighted with it! I read every word of it. You get "knocks" enough, judging from your "Correspondence," but they really don't count, for the writers have evidently been dead a long time, and are altogether unaware of the great movements of religious thought and life so ably dealt with in your columns.

It is difficult to interest men in a religious magazine, because they know the "piffle" usually found in its pages, but I'm trying to persuade a few that The Christian Century is different.

G. ISAAC.

Buffalo, N. Y.

### From Overflowing Hearts

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot resist telling you how much I appreciate your paper, its crispness, saying much in few words, and above all its outspokenness. The poems too are quite different from the usual ones found in the religious press. I read them first usually.

There is certainly a place for a weekly like yours. Some of the matter it brings out—like that reference to the Sunday school by Professor Hoben—is not to be had elsewhere.

It is balm and refreshing to me to find a weekly which is through and through liberal and forward-looking. May nothing interfere with the long and useful life of The Christian Century!

J. E. LABOSQUET.

First Congregational Church,  
Fall River, Mass.

EDITOR THE CHRISTIAN CENTURY:

SIR: I just want to express my appreciation of The Christian Century. It is my ideal of a religious paper, as it deals with current problems in a manner that stimulates thought and also aids one's thinking. I read it through and then wish there was only more.

VINCENT GRAY.

Pastor Methodist Church,  
Lomoni, Ia.

## Ambassadors of God

By S. PARKES CADMAN

In this book, just from the press, Dr. Cadman, well-known Brooklyn preacher, maintains that the outstanding truths for preachers to proclaim are few, simple and experimental. He bids them find these truths in the Scriptures and shows how their greater peers in the Christian church through all the centuries have taken this Scripture material, and shaped it, each to the needs of his own generation.

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## BOOKS

**WHAT'S ON THE WORKER'S MIND.** By Whiting Williams. Mr. Whiting Williams' new volume "What's On the Worker's Mind," is a timely and important piece of work. It throws first hand light on the baffling industrial problem, and upon that phase of it which is least understood and least under control, namely, the worker's psychology. Its observations are especially important on the causes for the slowing up of production, the importance of his job to the worker and his insecurity, the inefficiency and tactlessness of most foremen, the dangerous overstrain of long hours and Sunday work, the inequalities under which foreign born workers suffer, the evil effects of bad housing, the essential integrity and good will of the workers and the importance of preserving that good will. Because of its importance to the employer who wants to understand his workers, and to ministers who want an insight into these human relationships, one could wish that every employer, every person who manages groups of men, and every clergyman might read this book. It can be recommended the more unreservedly because it is a fascinating human document, and well written. (Scribner's. \$2.00.)

**THE ACQUISITIVE SOCIETY.** By R. H. Tawney. In the state of Colorado it is not possible for a man to hold any property rights in the irrigation systems except what is known as a use right. No man can own what he cannot use. The whole system of absolute right in private property has given way to this system of use right and this fact alone probably stands between Colorado and a gigantic monopoly in the ownership and control of water. R. H. Tawney in his book, "The Acquisitive Society," applies this principle to the use and ownership of land and the great business corporations which have grown up under modern industry. He shows how the theory of individual rights was adequate when economic conditions were simple. As an alternative for a system which has, however, broken down, he suggests that rights of property and industrial organization should be based upon the principle of function. "What nature demands is work; few working aristocracies, however tyrannical, have fallen; few functionless aristocracies have survived. In society, as in the world of organic life, atrophy is but one stage removed from death. In proportion as the land owner becomes a mere rentier and industry is conducted, not by the rude energy of the competing employers who dominated its infancy, but by the salaried servants of shareholders, the argument for private property which reposes on the impossibility of finding any organization to supersede them loses its application, for they are already superseded." With a logic which is keen and thorough, the author follows this line of argument through all the problems of modern industry. The book is a splendid application of ethical theory to modern problems. The conditions of a right organization of industry are, therefore, permanent, unchanging, and capable of being apprehended by the most elementary intelligence, provided it will read the nature of its countrymen in the large outlines of history, not in the bloodless abstractions of experts. The first is that it should be subordinated to the community in such a way as to render the best service technically possible, that those who render no service should not be paid at all, because it is of the essence of a function that it should find its meaning in the satisfaction, not of itself, but of the end which it serves. The second is that its direction and government should be in the hands of persons who are responsible to those who are directed and governed because it is the condition of economic freedom that men should not be ruled by an authority which they cannot control. The industrial problem, in fact, is a problem of right, not merely of material misery, and because it is a problem of right, it is most acute among those sections of the working classes whose material misery is least. It is a question, first of function, and secondly of freedom." (Harcourt, Brace & Howe. \$1.50.)

**THE RURAL COMMUNITY.** By Newell L. Sims. Anyone who has looked into the literature of rural sociology must be impressed

that the number of titles is all out of proportion to the aggregate contribution which the books contain. Good books have been written, but the task of assembling the worth while literature has been very great. Professor Sims has done a much needed piece of work in compiling a number of the more important treatises and building them, with the addition of original interpretative material, both historical and critical, into a handbook that no rural educator, preacher or social worker can well afford to be without. Among the authors drawn upon are the well known experts—Butterfield, Wilson, Vogt, Bailey and others who have intimate knowledge of the field.

A historical and analytical section is followed by an extensive treatment of "community reconstruction"—the problem, the program and the agencies. The discussions are for the most part non-technical, and the whole area of rural community life is covered—the school, the church, the county fair, the community institute, and the many expressions of social impulse to which no formal name can be given.

The editor-author is one of the younger and one of the most vigorously critical thinkers who have devoted themselves to rural sociology. He presents the history of village life as a progressive social disintegration culminating in the incomparable individualism of the American country community. Even the rural telephone and mail delivery, he suspects, have isolated the farmer by making him a less frequent visitor at the village rendezvous. Rural America, suffering from the "balking" of social instincts and from "folk depletion," requires that its people learn to play together, to work together, to do business together in cooperation, and finally to seek cultural enrichment together.

Dr. Sims' book is a library between two covers. With it and a good textbook on the principles of sociology the country preacher or teacher will not want for trustworthy guidance. The preacher, especially, will find here his field surveyed, his social problem defined, his previous work evaluated and his tools and methods aptly suggested (Scribner's.).

**THE NEW FRONTIER.** By Guy Emerson. The thesis early announced by the author, but which can hardly be called the theme of the book, is that the distinguishing mark of American life "is the constant possession of a frontier whose creative forces have been continuously liberated—in other words romanticism constantly modifying the tradition inherited from the old world. Now that the physical frontier has well-nigh disappeared, a new frontier is before us, which is defined not in geographical but in social and political terms." Concerning this frontier the author avowedly finds the inspiration of his optimism in the spirit typified by Theodore Roosevelt.

But Mr. Emerson is chiefly interested in defining and applying what he calls "liberalism." To many of his readers it must appear that he is not discussing liberalism but an habitual attitude of compromise. In fact he commends the "policies of the middle of the road." Liberals in general will hardly own the description of them. Yet Mr. Emerson unquestionably has condensed, as a product of wide reading and practical good sense, a good deal of wisdom of the liberal variety in his little book.

The curious lapse from a sustained high moral tone of writing occurs when the author throws in a gratuitous enthusiastic endorsement of universal military training. And his account of Wall Street is naive. But one feels that he is reading in this volume, not without profit, opinions that are held by a large, important, and perhaps a growing, portion of the intelligent American public. (Holt. \$2.00.)

## BOOKS

Any book in print may be secured from The Christian Century Press, 1408 South Wabash Ave., Chicago  
Give name of publisher, if possible.

# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## President Harding Reads the Bible

President-elect Harding has recently given out an interview upon the subject of religion. For many years he has been a member of the Baptist church in Marion, Ohio, while Mrs. Harding is a Methodist. He said recently: "I don't like to talk about religion just for the sake of conversation, but I do believe that we need more of it in our American life, more of it in our government—the Real Spirit of it. I think there should be more of the 'Do unto others as you would be done by' spirit of service. It might interest you to know that, while I have always been a great reader of the Bible, I have never read it so closely as in the last few weeks, when my mind has been bent upon the work I must shortly take up. I have obtained a good deal of inspiration from the Psalms of David and from many passages of the four gospels. Yes, and there is still wisdom in the sayings of old Solomon, don't forget that. I rejoice in the inheritance of a Christian belief. I don't mind saying it, that I gladly go to God Almighty for strength in confronting the responsibilities that face me. I want America to be consecrated to the revival that was apparent in the early days of the republic. I don't think a government can be wholly just that has not in some way a contact with Omnipotence. In the convention of Versailles there was no recognition of Almighty God. I could not hope for a happy relationship among the nations unless there was a common thought among them in recognition of a Supreme Being."

## Dr. Shannon the Easter Speaker

It is the custom in Chicago to arrange theater meetings during Holy Week. These meetings are largely attended by business men and shoppers. The Chicago Church Federation has chosen Dr. Frederick F. Shannon, pastor of Central Church of Chicago, and successor to Dr. Gunsaulus, as the speaker this year. The meetings will be held in the auditorium of the First Methodist church from 12:10 noon and continuing forty minutes. The Lutheran Lenten Meetings will be held in La Salle Theatre and will be addressed by Rev. John F. Siebert.

## Federation Would Put a Man at Glenwood

The Chicago Church Federation will hold public meetings in many sections of Chicago on February 27 to secure funds for the federation work in public institutions. One of the new challenges is to place a young man worker at Glenwood Manual Training School. This is the school which received last year the 547 boys of Chicago who fell into serious trouble with the law. This school asserts that to "readin', 'ritin', and 'rith-

metic" it has added "plantin', printin', and poundin'." At the present time no religious work is done for the boys save some volunteer work by the Chicago Heights churches.

## Socialist Mayor Will Speak in Presbyterian Colleges

The Hon. J. Still Wilson, former Mayor of Berkeley, Cal., has been engaged by Coe College, Cedar Rapids, Iowa, to hold a series of meetings and conferences during February. Mr. Wilson will meet the students and give them counsel on various life problems, including the choice of vocation, the correction of bad habits and the working out of religious faith. Mr. Wilson was educated at Northwestern University, and held a pastorate with a Methodist church in Chicago. He later became a lecturer and was elected twice as a Socialist Mayor of Berkeley. He has a number of books relating to the "social revolution." Coe College has a thousand students, and is one of the strong institutions of the Presbyterian church.

## Dean of Kansas City Ministry

While ministers look to the large cities as the goal of their ambitions, the history of city pastorates is very disappointing. Most ministers last less than two years in a city church. It is the exceptional man that ever stays ten years. The record of Rev. F. L. Streeter in Kansas City is therefore the more remarkable. He has been for 26 years pastor of First Baptist church. During the past nine years he has also been teaching in the Baptist seminary in Kansas City. His first work in Kansas City was in connection with a mission church more than thirty years ago. He has the distinction of being the dean of the ministry in Kansas City.

## Ministers Use Literary Characters

Several ministers of Kansas City have recently been illustrating life problems by the use of well-known literary characters. Rev. Fletcher Homan, pastor of Trinity Methodist church, recently preached on "King Lear," talking about the different kinds of women in the play. He declared that the virtues of Cordelia were a dowry above a kingdom. Dr. C. F. Aked has been giving a series of evening talks on the plays of Ibsen. In discussing recently "The Enemy of the People" he declared that majorities were always wrong. He said: "The majority never rules. It is always controlled by the few who are animated by ideals. Hope lies in the fact that the majority can be led by those who are wise."

## Who Will Head Trinity Church?

With the election of Dr. Manning, rector of Trinity church, as bishop of

New York, the foremost Episcopal pulpit of the country is left open. There is already considerable gossip around New York with regard to a possible successor to Dr. Manning. The two names most frequently mentioned are those of Rev. Joseph P. McComas, four years vicar of the neighboring St. Paul's church, and Rev. W. W. Bellinger, vicar of St. Agnes Chapel. Both of these men have been serving under the direction of Trinity church and are therefore well known to Trinity people. Rev. Milo H. Gates is also a strong candidate, but is declared to be too liberal for some of the people of the church.

## Sunday Rights Association

The drive being made by various secularists in the country in favor of an open Sunday is having the effect of making the American people think as never before as to the investment of the one day in seven which some would abolish. Recently the Sunday Rights Association was formed in New York City. It will undertake to establish itself all over the country, and fight restrictive legislation as it affects Sunday. Martin Vogel, former assistant treasurer of the United States, presided over the meeting at the time the new organization was created. The declared object of the new organization is "to protect Sunday from such restrictive legislation as shall work against the customary enjoyment of Sunday as a day of rest and recreation by all the people of the United States." The new organization sees in Sunday a day of rest and of recreation, but not a day of worship. It would not be a very hazardous guess to suggest that the moving picture interests of the country are behind some of these secularist groups, for it is they who would be most benefited by the break-up of the Christian Lord's Day. Meanwhile many citizens who never go to church are taking interest in maintaining the present laws again secularist assault on account of the interest of their children. The battle on the Sunday question will be for the next year one of the live public questions.

## Massachusetts Baptists Are Alive

The Massachusetts Year-Book of the Baptist denomination was published recently. The figures indicate that it is one of the liveliest Christian forces in that commonwealth. The giving to missionary and benevolent projects was last year \$13.73 per member, said to be the highest average ever reached by any denomination in that state. The assessments to the churches totaled 6,040.

## Ministers Who Write Books

The pet ambition of most ministers is to write a book. The present crisis in the world's life has led many to believe that

the time is now. Publishers in the leading cities of the country have their desks piled with manuscripts. Many of these ministers inform the publishers that the Lord told them to write their book. Very often it is an exposition of Daniel, or a treatise on the end of the world. One publisher reports that he handles the manuscript on 750 books per year, and of these thirty to thirty-five are accepted. In spite of the low batting average achieved, the ministers continue to write books.

#### Congregationalists and Unitarians Unite in Ordaining Minister

When the son of President A. C. McGiffert of Union Seminary was installed in his church, the Congregationalists and the Unitarians joined in the service. Rev. A. C. McGiffert, Jr., is now settled as pastor of All Souls' church of Lowell, Mass. The father-in-law of the young minister is Rev. Samuel E. Eliot, a prominent Unitarian of Boston, who made the prayer at the installation. The installation sermon was preached by Rev. Henry Sloane Coffin, pastor of Madison Avenue Presbyterian church of New York. It was with the latter minister that Mr. McGiffert, Jr., was associated during his student days at Union, as seminary students are often assigned to large churches for practical experience in church leadership. A number of ministers of wide reputation both of the Congregationalist and the Unitarian denominations were present at the installation, and the incident is looked upon as one of the omens of an approaching reunion of the two denominations.

#### Discussion Club Talks About Armaments

The Discussion Club of East End Christian church of Pittsburgh discussed armaments over their oyster stew on Sunday evening, February 6. Nearly a hundred young people were present and almost exactly half of them were young men. The discussion over armaments was not in any way controlled. One young man asserted that the next war would be with Great Britain, and he hoped it wouldn't be long delayed. Another looked for war with Japan. The cause of disarmament was defended by a Y. M. C. A. secretary, while a man from the bureau of ordnance of the United States navy dissented. Rev. O. F. Jordan, the supply minister of the day, in the absence of Rev. J. R. Ewers, the minister, was called upon for the concluding speech. He asserted that there must be an ideal, and then practical steps by which the ideal could be realized. Asserting the ideal to be universal peace, he asked for a gradual reduction of armaments by agreements until the police duties of the nations grew so meager as to permit the abolition of the weapons of force. Every Sunday evening this discussion club takes a live subject and permits the widest divergence of opinion in the discussion.

#### Will Visit House to House

The whole state of Ohio is to be can-

vassed from house to house by the Protestant forces this year if the plans of the Ohio Federation of Churches are carried out. In a pamphlet sent recently to all the churches of the state, the following questions and suggestions were made: "How many churchless homes does your community contain? Where are they located? How many times have they been visited by pastors during the past year? Do the children of such households attend Sunday school? Has any real effort been made to enlist the people of these families in any church? With what results? These are im-

portant questions to any church. Can you answer them accurately and completely with reference to your community?"

#### Bishop Vetoed Right of Women to Vote

Radical spirits in the diocese of Texas of the Protestant Episcopal church undertook this year to give women a vote in the diocesan council. Most of the speeches made were in favor of woman's suffrage in the church. The vote was overwhelmingly in favor of woman's suffrage. Bishop Kinsolving heard the arguments, and overruled the action of the

## Is the Protestant World Going Over to Liberalism?

**S**INCE the war the theological conservative has been "seeing things at night." Many ministers who went into service as conservatives have come back again as liberals. These new liberals may not understand exactly all of the implications of their new attitude. Rev. Clarence Edward Macartney in a recent issue of the *Christian Work* tells how the progressive movement looks to him. According to his view, the church is in the midst of a great apostacy. He says:

"Yale Divinity School, an old and honorable school of the prophets, and traditionally associated with the Congregational Church, has ceased to be a seminary of Christian instruction, if we may believe its own declaration, and announces itself as a 'School of Religions.' The Congregational Church drifts steadily towards Unitarianism, of which it is still fair to say in the words of Coleridge, 'Unitarianism is not Christianity, but there are Unitarians who are Christians.' In New York the Unitarian Church of the Messiah has changed its name and broken its connection with the Unitarian body, even that pale cast of theology being too strong for its minister and people. It now calls itself a Hall of Worship, or some such name, where a sun worshipper, Jew, Mohammedan, and Christian would find nothing to 'hurt his feelings.'

"The Baptist Church, always independent in its organization, cannot be classified theologically. The former minister of the Baptist church which is my nearest neighbor was sad and depressed when Christmas and Easter came round, because he felt that he had nothing to say about the Incarnation and the Resurrection, as the church received these doctrines. But this man's successor started his work in the same church by calling for, and receiving, Christian decision at the close of an evening hour of worship. Confronted everywhere in the Baptist Church by facts like this, how could I, or anyone else, be expected to tell what the Baptist Church teaches or believes?"

"In the Methodist Church we have the worst state of all. Fervor of great convictions brought the Methodist Church into being. Now the fire has died down; cold are the ashes on the hearth of for-

mer cheer and inspiration. Even the Presbytery of Denver, at a recent session, thought it incumbent upon them to warn students for the Presbyterian ministry away from Denver University with its Methodist School of Theology. Some time ago, when attending the General Assembly of the Presbyterian Church in St. Louis, I was asked to preach in the pulpit of one of the Methodist churches of the city. Where were the pious ejaculations, the fervent amens, the hearty singing? All were vanished, leaving not an echo behind them. The minister told of the Centenary Movement in the Methodist Church, an effort to celebrate the centenary of Methodist missions by raising a huge sum of money. The whole campaign, with minute men, and what not, culminated in a blaze of pageant glory at Columbus in 1919, with vast spectacles, tableaux, etc., to the accompaniment of moving pictures. And this from the church of the Wesleys!

"In the Episcopal Church we have the strangest hodge-podge that church history has yet afforded. Under the same skin you will find an out-and-out rationalist and an ultra-ritualist and churchman. I have just been reading a sermon on immortality by an Episcopal clergyman, and not only is there no Christianity in it, but the preacher goes out of the way to deny what Christianity, from the days of St. Paul down, has always taught as to sin, death and the life to come. Yet this same preacher has much to say about altars, sacraments, and so on. The more they strain at what few gnats of theology are left in Protestantism the more these Episcopal rectors swallow the camel of ritualism, incense, rubrics, apostolic ordination, and what not. The chief stock in trade of the Episcopal Church, just now is to talk about church unity, well knowing they themselves, so far as the branches of Protestantism are concerned, are the chief stumbling block in the way of unity by reason of the fable of apostolic succession. In contrast with all this it is refreshing to come upon Episcopal ministers who are more interested in the application of pure Christianity to the people committed to them than they are to changing the name of their denomination to the American Catholic Church."

council as it is his constitutional right to do. The bishop attended the Lambeth Conference, and was unmoved by the arguments that he heard there. He adheres stubbornly to his thesis, "Women were not appointed to be rulers in the church." He admits that the innovation may come sooner or later, but hopes he will not be here to see it. It was significant that Bishop Coadjutor Quinn favored the admission of the women to the council.

#### Chicago Disciples Rub Elbows with Russian Immigrants

The Brotherhood House of the Disciples in Chicago is located on Fourteenth street and is directed by Rev. Karl Borders. As the neighborhood is chiefly Russian, most of the people coming to the house are of that race. On a recent evening Mr. Borders arranged a dinner at the house which was attended by a considerable number of American Disciples and an equal number of the Russians. The idea was to get the two groups better acquainted. This social contact is the last word in Americanization. Americans have often been willing to patronize immigrant groups, but seldom have they been willing to eat with them. The Russians of Brotherhood House have a better view of American character now than they have ever had before while the American visitors are carrying back to the churches more accurate descriptions of the Russian in America. The Russian colony in Chicago is one of the most diverse of the immigrant groups. There are anarchists, socialists and those of quite orthodox political economy. Orthodoxy in economics has a tendency to go along with orthodoxy in religion.

#### Chicago Church Federation Has Child Welfare Meetings

A large part of the activity of the Chicago Church Federation is in connection with the public institutions which deal with juvenile delinquency. The annual assembly of the Federation will be held in the Association Auditorium on Feb. 21, afternoon and evening. Distinguished speakers have been secured for this meeting, including Miss Jane Addams, Miss Grace Abbott, Judge Victor P. Arnold, Rev. Theodore G. Soares, Rev. Ira W. Allen and Mr. Wilfred S. Reynolds. On the following Sunday there will be Federation meetings in many churches of the city, often arranged upon the group plan with some special speaker interpreting the work of the Federation.

#### Seminaries Popularize Their Work

Many of the theological seminaries are popularizing their work this year. The University of Chicago has Monday afternoon and evening courses for church workers which have commanded a considerable attendance through the year. These are taught by the professors of the seminary. Garrett Biblical Institute, connected with Northwestern University, has been sponsor for training courses in the high school building of Evanston at

which the Bible, psychology, pedagogy and many other themes important to a Sunday-school teacher have been taught. Union Seminary in New York has shown similar zeal in popularizing its service. A course on Interdenominational Movements has been given by Professor William Adams Brown. Dr. Sidney L. Gulick will lecture during the spring on the subject of international relationships.

#### Lutherans Not Exclusive

The Lutherans did not make up their minds about the Interchurch World Movement until the collapse of the Movement but they have since passed upon the general position of the church toward other denominations. They hold that "Wherever the word of God is preached and the sacraments administered, the Holy Spirit works faith in Christ. In every such place therefore, there are believers in Jesus Christ, and wherever there are believers, there the one holy church is present."

#### Decrease of Reverence on Board Ships

The globe-trotter has less religion now than ever. An Episcopal clergyman writing under a pseudonym in the Southampton Times asserts that during the war the attendance at divine worship on board ship was above sixty per cent. Since the war it has continued to fall until it is now about fifteen per cent. The world travelers give themselves to drunkenness, gluttony, gambling and other vices according to the clergyman. He asserts the church is not to blame for this condition but rather the people who have been prospered until they have forgotten God.

#### Church Union Has Some Set-Backs

The task of the peacemaker has ever been a difficult one and the work of those leaders who pray for the union of the church of Christ does not make uniform progress. Just now there are some disagreeable facts concerning the cause of unity in Great Britain. Some time ago a group of highly influential ministers and laymen of the Wesleyan Methodist church met in London, and held a protest meeting against the proposed reunion of the Methodist forces of Great Britain. It is said that these opponents to a Methodist reunion favor the acceptance of the Lambeth proposals and a union with the state church under the generous provisions of the recent conference. The action of the Presbyterians in Australia has not been favorable to church union. Forty per cent are still in dissent while even in the Congregationalist fellowship twenty per cent are opposed to the union of Congregationalists, Presbyterians and Methodists. The lesson of the set-backs is the need for patience. The Christian union egg cannot be hatched in a day.

#### Oriental Women in the United States

We are familiar with the large number of oriental men who are studying in the educational institutions of the United

States but it is not commonly known that large numbers of oriental women are here also. The Missionary Review of the World has gathered the facts on this subject. It says: "About two hundred girls from oriental countries are students in schools and colleges in the United States. Half of them are from China, and more than one-fourth from Japan, and the others are from India, Korea and the countries of the Near East. Many from China and a few from other countries are supported wholly, or in part by their governments. A few are supported by the mission boards of the schools from which they come."

#### Mormonism Strongly Entrenched

The Mormons now have a numerical strength of 450,000 members, most of whom are in the United States. Four great temples have been erected. One is in Utah, another in Alberta, another in Hawaii and a fourth is being completed in Arizona. The Mormons have swarmed into Idaho and there are now 80,000 of them in the southern part of the state. The attractive features of this religion in earlier days was polygamy, but in these later days, the binding tie is economic. The sugar-beet business is largely in the hands of the church, and some of the heads of this business have been charged with profiteering. The disintegrating force is the work of modern education. The church is now able to control the school system of Utah absolutely and many of the young people are now going to eastern universities. When they return they are never the same again in their attitude toward the church.

#### Business Men Form a Church Club

A group of men gathered at the City Club of Seattle on a recent Sunday morning at the call of one of the members, says the Churchman. They were challenged by their leader, Mr. Ben C. Holt, to perform their community duty to the churches of the city. The whole party then set out, and attended the service at the Episcopal Cathedral. A belated member asked at the City Club desk where the "crowd" was, as the club was almost deserted. The reply was, "They have gone to church." "Don't lie to me, I am a member here," responded the indignant member. But he later found that the report was true.

#### Methodist Church Block in Chicago

The Methodist church block in the loop district of Chicago will soon be a reality. The plans have been completed and the building committee is making arrangements to proceed with the demolition of the old building. Mr. George W. Dixon, chairman of the Board of Trustees of the First Methodist church, gives the following account of their plans in the Northwestern Christian Advocate: "The First Methodist church block will be one of the most commanding buildings in the city of Chicago and will stand on the most strategic site in the very heart of the city's rest-

less life. It is diagonally across from the city hall and county building, and will be, in itself, at once a union of the commercial and the religious. Its position and structure will suggest the marriage of commerce and religion. It will be a twenty-one-story skyscraper, with large space for offices of every kind. Ample provision will be made in the most available, suitable sections of the building for the larger ministry of the church. Convenient Sunday school facilities, attractive social rooms and rooms for small church gatherings, combined with one of the most artistic, beautiful, and churchly auditoriums to be found anywhere in the land will make it a unique building in Christendom. The plans are developing rapidly. The old church for many years has been a source of income for the building of Methodist churches all over the city. One million dollars has been given out by the board of trustees for the erection of Methodist churches. This source of Methodist support must be guarded in the new structure. The trustees are fully conscious of their responsibility to the larger interest of Methodism and to the challenge of the kingdom in these great new days. The cost may run beyond the three million dollar mark."

#### Servian Bishop Now in the United States

Bishop Nicholai of the Servian Orthodox church is touring the United States in behalf of the Servian Child Welfare Association. He is one of the most eminent scholars of his communion. Taking

his rise from a peasant community, he has had a thorough education, including studies at the Russian University at Kief and the University of Leipsic. He holds an honorary degree from the University of Glasgow. He is telling the story of the suffering of the Servians during the war, a story unmatched in pathos by any other, and collecting funds for the children of his native land.

#### Tribute to Emperor Stirs the Orthodox

An incident in connection with the World Sunday school convention has deeply stirred the orthodox. The emperor's picture was in the hall and all the delegates were asked to bow to the emperor. This was interpreted as worship by the conservatives. By the missionaries and those familiar with Japanese custom it was simply a courtesy. Courtesies to Buddhist workers were also misinterpreted. One of the missionaries of acknowledged leadership and power declares: "Without doubt I think it the biggest thing of a Christian sort that we have ever had in Japan."

#### Presbyterians Take in Money

The statistics are in for three-fourths of the current fiscal year of the Presbyterian church. The collections for that period were \$309,000 better than for the same months of the year before. In addition to this there was a contribution of \$363,000 to the Interchurch World Movement deficit. The Presbyterians are now working through their New Era Move-

ment which budgets the work of the different societies together and the plan is working very successfully to increase the income of the church.

#### Issues Irenic Pamphlet for Jews

Large numbers of Jews are quite outside any religious faith at the present time and within a few years there has been a great renewal of efforts to bring the gospel to the lost sheep of the house of Israel. The Hebrew Publication Society announces that it has prepared in Yiddish a pamphlet written by Rev. B. A. M. Shapiro entitled "The Similarity between the New Testament and the Talmud." A gift of three hundred dollars has enabled the society to issue ten thousand copies of the pamphlet for circulation among the Jews.

#### Wesley Foundation Building Will Be Dedicated

The Social Service Building of the Wesley Foundation at the University of Illinois will be dedicated by Bishop Nicholson on February 15. The building is so correct in its architecture that it recently won a commendation from Lorado Taft. A great number of notables will be present at the dedication, among them being a representation from Lincoln College, Oxford, where John Wesley was a student. One-fourth of the students of the university this year are Methodists, and this makes a group of 1,878 students for the Methodists to care for. The Foundation has been able to interest 1,100 of these students this year.

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Trinity church is the University church, and its building has been so crowded this year that many Sundays the students could not get in. A quiet campaign is now going on to erect a new Trinity church building that will be adequate to the new responsibilities which have come to the church. The Centenary fund of the Methodist church has made it possible for Methodists to go forward with their plans while other denominations are still in the talking stage. The Disciples of Christ have a program which calls for \$800,000, and a considerable part of this fund is raised, but it may be some years yet before they begin any building operations. It is significant to note that practically every religious denomination in the state has more students at the state university than it does in its own denominationally controlled institutions.

#### Garrett Men Engage in Evangelistic Work

The students of Garrett Biblical Institute, the Methodist Theological institution at Evanston, Ill., are organized this year for evangelistic work. Gospel teams will visit churches in the middle west. The teams receive no remuneration, but the churches visited pay transportation and other necessary expenses. The services of these young men are bringing new life to a number of churches which need just the rebirth of enthusiasm and consecration which these young men can give.

#### Chicago Presbyterians Try to Get Summer Camp

The Board of Church Extension of Chicago presbytery has for a considerable time been engaged in giving needy people an outing across the lake, and last year 2,000 people were given a week's outing. These people were scattered in many separate camps. The administration of the camps was in consequence very difficult. The Presbyterians are now negotiating for the purchase of Camp Gray near Saugatuck, Mich. This camp has been previously operated by the Forward Movement Association.

#### Popular Missouri Church is Over-Crowded

A traveling man visited Columbia, Mo., on a recent Sunday and although he went early, he found only one vacant seat in the Disciples church auditorium. This church recently called W. M. Haushalter to the pastorate and he is proving very popular with the students of the state university. The Disciples there have a beautiful stone building that is architecturally correct, but they will have to enlarge it this coming year to accommodate the crowds. It is said that twenty-five hundred people attend this church every Sunday.

#### Great Song Leader Recovering from Illness

Professor E. O. Excell, the well-known song writer and music publisher, has been ill during recent weeks in the Wesley Memorial hospital. He so far recovered within the past week that he

was able to sing in the chapel service of the hospital. He was accompanied by Professor Charles H. Gabriel. His choice of song was "When I Go Home."

#### American Minister Will Return from England

Rev. Leslie W. Morgan is a Disciples minister of America who for the past twenty-one years has been residing in England. He maintained American citizenship until the war, when, disappointed at the delay in American participation, he took out his papers as a British citizen. He served for many years as pastor of the Disciples church at Hornsey, North London, but for three years has been in the service of the Y. M. C. A. He has not been in America for many years, but will return this coming year. He is a graduate of Drake University, of Des Moines.

#### Kansas City Minister Goes Into Service of Near East

Rev. Joseph Myers, pastor of Budd Park Christian church of Kansas City, resigned his pulpit recently to take charge of the Near East Relief work in western Missouri. He has made application to go to Armenia, and may be assigned to service across seas. He is under contract to lecture with the Redpath Chautauqua during this coming summer.

#### Pan-Presbyterianism Is a Growing Idea

World organizations of the various denominations are coming as a result of the demand for a more catholic fellowship in the church of Christ. The Presbyterians have created the Alliance of Reformed Churches, which is made up of churches which have the reformed faith and the presbyterian system of church government. The Council of this organization will meet in Pittsburgh next September. Some denominations are making application for membership in the Alliance, and their qualifications for this fellowship will be the subject of a quite lively debate at the coming meeting.

#### Friends Reap Harvest of Good-Will

The Quakers have used the war situation for a powerful testimony to their faith. They have proven that their attitude is no mere negative one of refusing to fight. They have agents all over central Europe distributing relief funds, and no philanthropic work in the world is better administered. This service has turned the hearts of many to Quakerism.

#### Tells Facts About Missionary Colleges

There was a real sensation in the meeting of the Foreign Missions Council in New York recently when Professor Paul Monroe, of Teachers' College, New York, made the statement that the missionary colleges of Japan got only the second-rate students. He said unless improvements were made in the Christian schools in China, precisely the

same thing would be true there. A Committee of Reference and Council has been appointed to visit the Christian schools of China. It is expected that this committee will bring back an exhaustive report on the situation.

#### Roman Catholics Have Ambitious Plan for China

In proportion to their numbers and wealth the Roman Catholics have not been as generous to missions as their Protestant neighbors. The dream of a Catholic church that unites all the world has but little foundation unless a church is missionary. It is evident that Roman Catholic leaders see this, for recently the plan has developed of raising ten million dollars in the United States and ten thousand missionaries with which to carry out a twenty-year program in China. This money would send out not only priests, but doctors, trained nurses and teachers in the Protestant fashion. Even though the old mother church never changes she has shown an astonishing ability in recent years to learn a lot of things from Protestantism.

#### Large Prayermeeting in Los Angeles

Immanuel Presbyterian church of Los Angeles has adopted the method of a church dinner every Wednesday evening to increase the attendance at prayermeeting. From three hundred to four hundred and fifty people gather every Wednesday evening. Part of the evening is given to social intercourse and a part to an open forum. After that comes the devotional meeting to which practically all stay. This is believed to be one of the very largest meetings in the country.

#### Chicago Church Fifty Years Old

The leading Presbyterian church of Chicago is Fourth church, located in the heart of the "Gold Coast," the aristocratic district of the city. The church has about rounded out fifty years of history and the anniversary will be celebrated on Feb. 11. The speakers will be Dr. John Timothy Stone, the pastor; President McClure of McCormick Theological Seminary; and Dr. Gunsaulus.

#### Quiet Talks in Oldest Methodist Church

John Street Methodist church of New York is the oldest Methodist church in this country. S. D. Gordon, whose "Quiet Talks" have edified an ever wider circle during the past generation will speak in this church every noon for eight weeks. The meetings will last just forty-five minutes each day. As the Lenten period is on, he hopes to make the series have evangelistic value.

#### Ministers Want Greek in the High Schools

While in some cities there is a protest that the high schools teach nothing of practical value to the pupils, in Pittsburgh, Pa., the Presbyterian ministers insist that the practical disciplines have been given too much advantage. It was found by these ministers that not a single

high school pupil in the city was studying Greek. Dr. James A. Kelso of Western Seminary in addressing the ministers recently told of a high school in Cincinnati which had revived the study of the classics, and it had become one of the most popular schools of the city. The classical studies were thought to be a better preparation for religious work than the more severely practical ones.

#### Well-Known Preacher Ill

Dr. E. L. Powell has been for many years the pastor of First Christian church of Louisville, Ky. His pulpit at that city has formed the public conscience on many questions, and his pen has extended his influence among people who have never known his face. He went to a hospital recently where he underwent a severe surgical operation. At the present writing he is seriously ill, but it is believed that he will recover.

#### Long Beach Citizens Help Church

Just as the new Disciples church building was nearing completion at Long Beach, Cal., the structure gave way and the building was almost a total loss. The blow was a very heavy one to the congregation but the men's class canvassed the community recently and more than two thousand citizens of Long Beach outside the church contributed to the rebuilding project a total of \$35,000. The church is not daunted by its heavy loss, but will carry its enterprise on to victory.

#### Divisive Theological Movements

The conservative mind among the Disciples is greatly troubled by the advance of liberality and union sentiment in the organization. This has resulted in the organization of various national and state "congresses" and in the creation of a national evangelistic agency which invades the different states and carries on work without conference with the regularly organized church organizations. Recently the city of Indianapolis gave birth to the "Central Indiana Christian Institute." This organization proposes to disseminate "primitive Christianity" in central Indiana where most of the churches and ministers are supposed to have apostacized. The Christian Restoration Society has been organized to teach the young people that salvation is of the Disciples. Meanwhile the great body of Disciples moves steadily forward toward greater brotherliness and better understanding of essential Christianity.

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#### Pleads for More Cordial Relation to Newspapers

Rev. W. H. Cawardine, religious editor of the Chicago Herald and Examiner, asserts that ministers are unfair in their treatment of newspapers. They point out the faults of the papers without ever commending their virtues. This view is also supported by Rev. J. T. Bradner Smith, of the publicity department of the Committee on Conservation and Advancement of the Methodist Church. Mr. Smith says: "Criticism of the newspapers, unless it is just, is harmful and there should be cordial relationship and cooperation between the pulpit and the press. Both, if conscientious, are striving for the uplift and betterment of humanity. They may do it in different ways, but their motive and objective is the elevation of human society. Every preacher should know something about journalism, especially the conduct of the great daily newspapers. Preachers should be taught the elements of journalism. Too many preachers are fond of, and seek public notoriety. The clergy should have cordial relations with the editors

and there should be personal contact. Every clergyman should know the editors of the city or country papers in the town in which he lives."

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